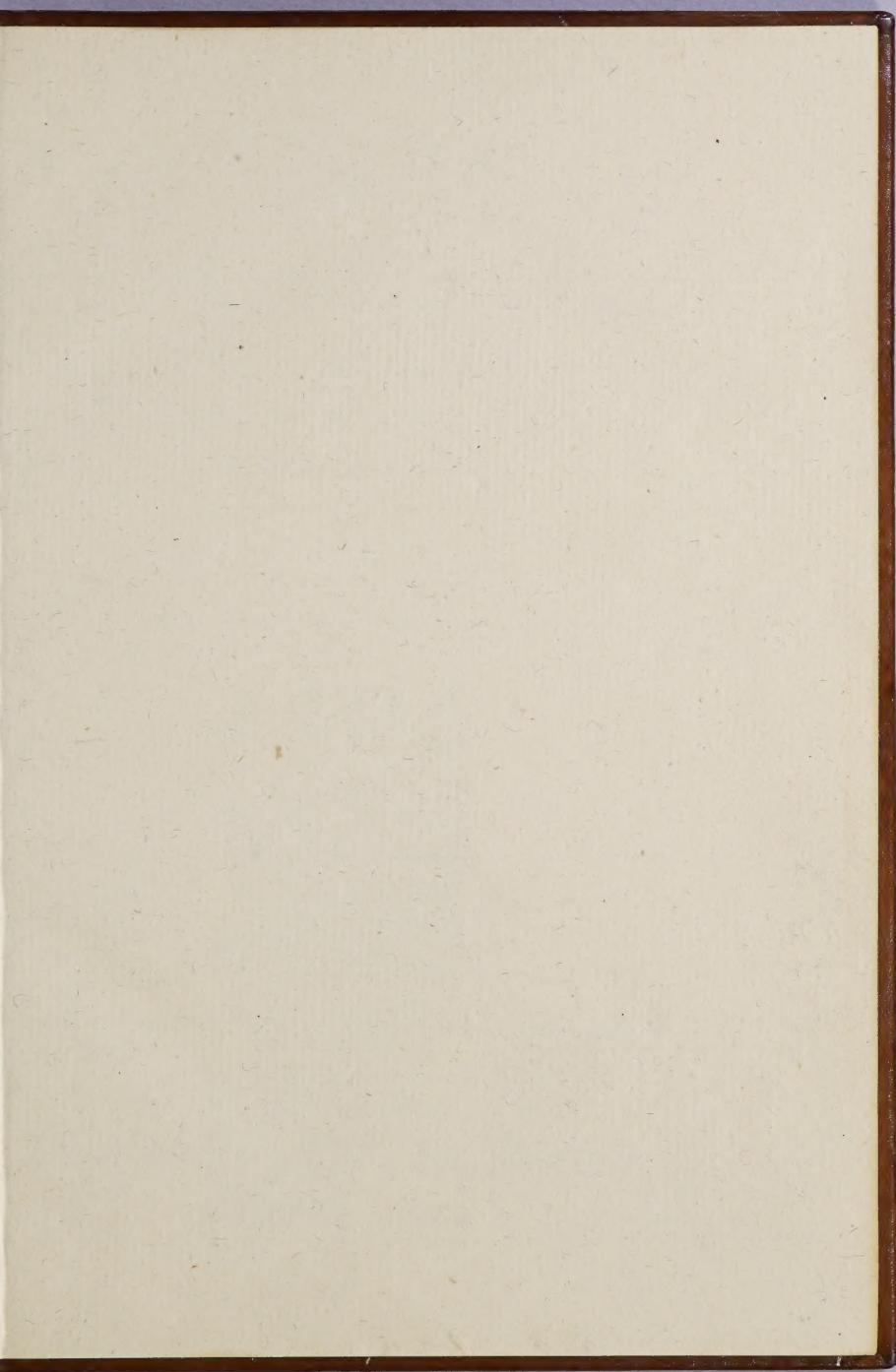


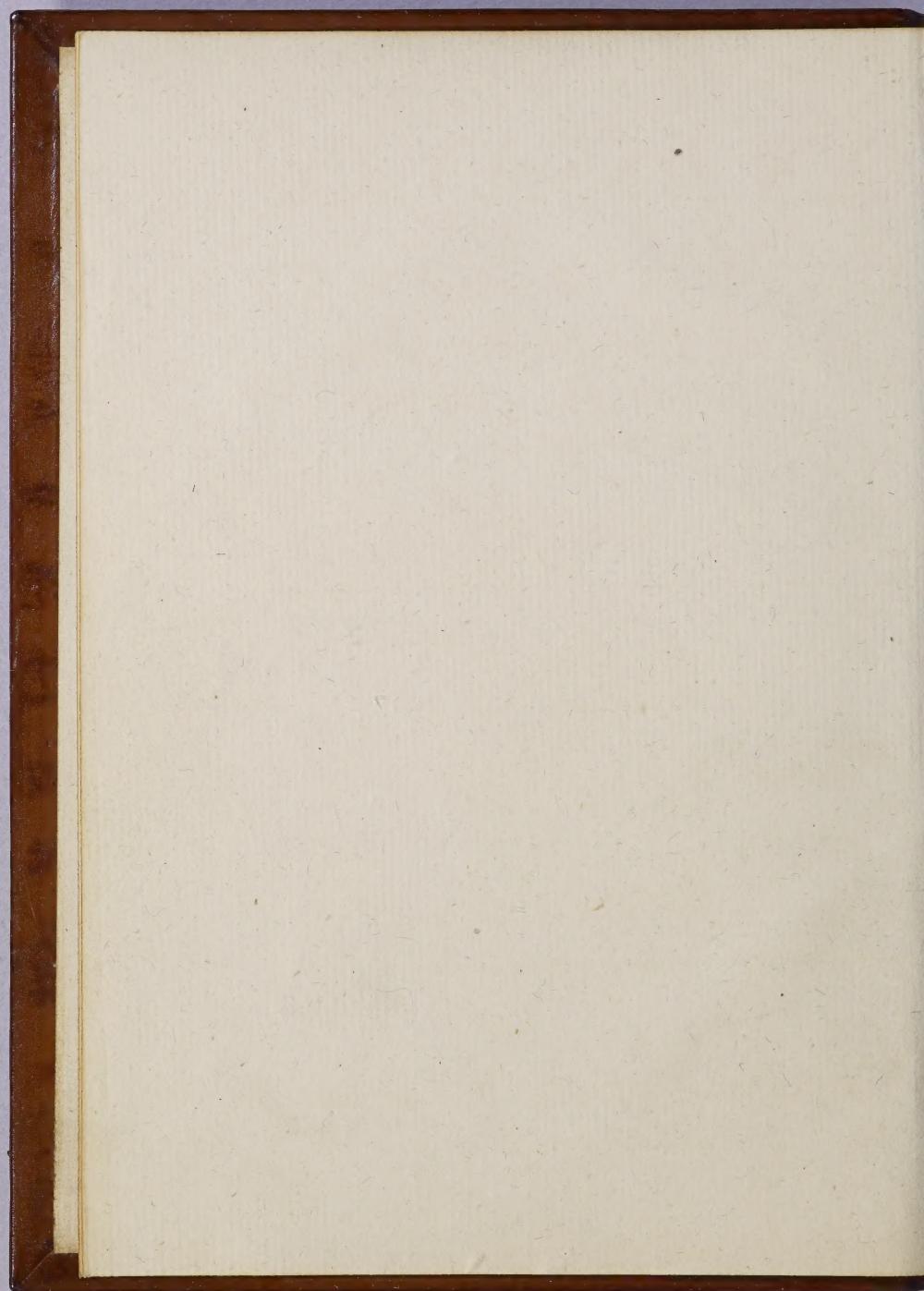
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C. Abbott (in Thomas)
1892

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BOUNDED BY RIVIERE & SON





AN ESSAY OF the Meanes how to

*make our Trauailles, into forraine
Countries, the more pro-
fitable and ho-
nourable.*



At London
Imprinted, by H. L. for Mathew
Lownes. 1606.

AN ESSAY OF
the Messiahs Power to

make out Admirer into Admirer
Countries, into more
People for
Services.

RPJCB

Alford
Liberated, by H. L. for Myself
Tome, 100.



TO THE MOST
Excellent, Illustrious, and vertuous
Prince, HENRIE, eldest Sonne to our Soueraigne
Lord the King, and Heire apparant to the King-
domes of Great Britaine, &c.

(***)



Onsidering with what libertie and
Applause, Princes, in times past,
vndertook voluntarie trauaile &
aduentures into forraine parts:
and how of latter dayes those
Illustrious Stemmes of noble-
nesse (I know not now by what custome restrai-
ned of that recreation and renowne) haue not-
withstanding improued their pretious times at
home vnto no lesse rent of commoditie & com-
mendablenes, by suffering themselues to be tray-
ned vp and delighted in the faculties and know-
ledge of diuine and humane things: I haue pre-
sumed (most excellent and gratiouse Prince) hum-
bly to prefer, vnto your rare prote^ctiō and view,

The Epistle

this Essay, of the means how to make the trauailes
of other men(who for the good of this kingdom
wherein they liue so happily, their better seruice
to his Maiestie, and making of themselues more
Compleat in all things, haue faire libertie & de-
sire to aduenture trauaile)somewhat more profi-
table and honorable, not only before trauaile, but
in the *interim* of trauaile, and after their returnes.
First, because your highnesse is (in all happie pos-
sibilitie)to be a most noble Iudge of all mens de-
serts in this point, rather then to make experience
your selfe therin, vnesse in Martial causes: wherin
I know not whether *I* may account your royll
Auncestors (Princes of this State) to bee more
happie alwaies in their good successe, or in the
faithfulness of their voluntarie great traines. Se-
condly, for that the people of great *Britaine* (of
all other famous and glorious Nations separated
from the maine Continent of the world) are by
so much the more interessed to become Trauai-
lers; by how much the necessitie of euerie seuerall
estate of men doth require that, for their better
aduancement. Lastly, in regard this subiect hath
not worne an English habite heretofore, (from the
custom dew to Princes in the Novelty of things)
I thought it my dutie (vnder the compasse of my
obligation and seruice vnto your Highnesse) to
make a present hereof (although but meanly ap-
parelled and suited) and in most humble wise to
beseech

Dedicatore.

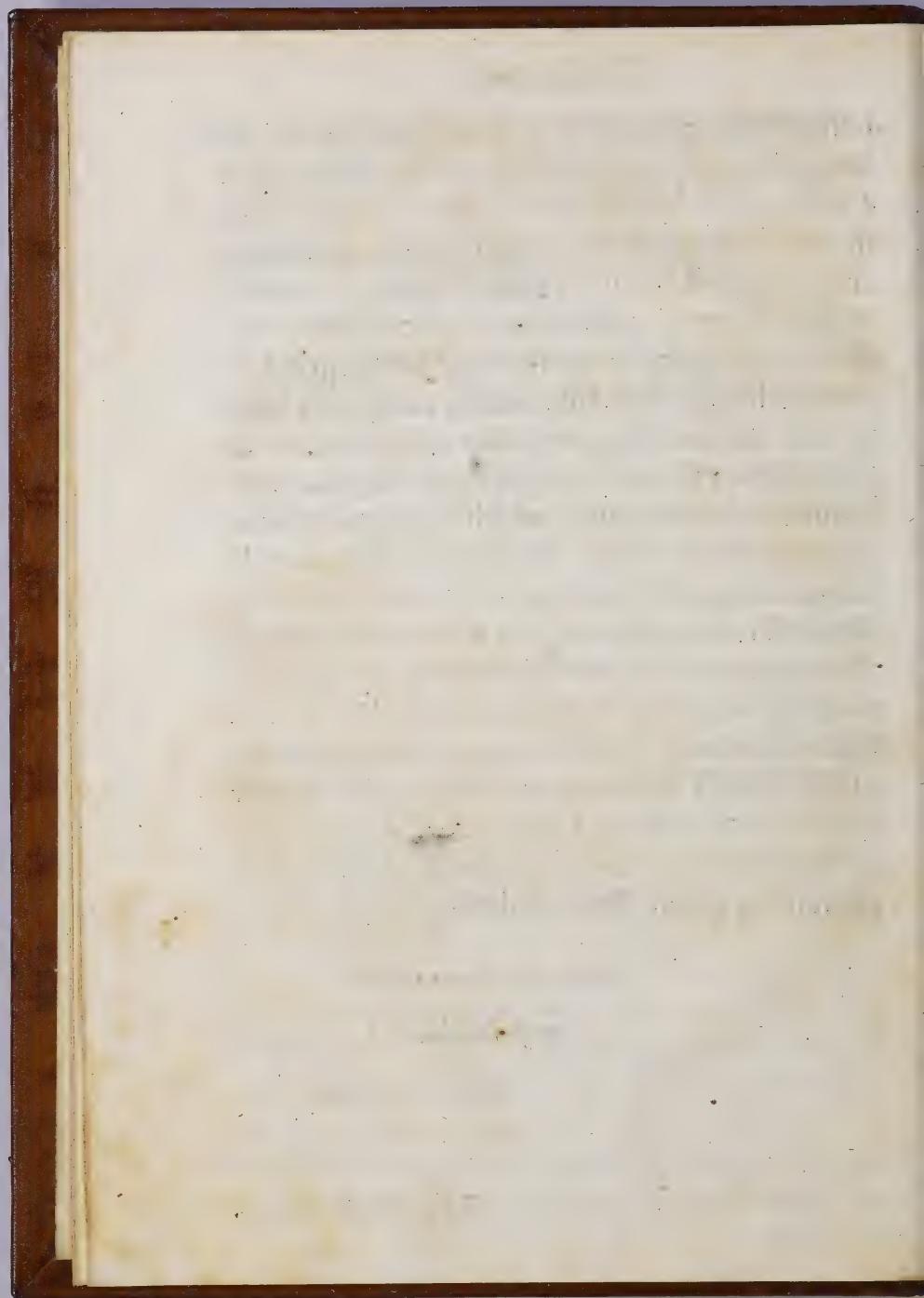
beseech the greatnessse of your Excellencie, to fauour & patronize the same. Which gratioufnes I must euer acknowledge (sir) to proceede from the cleare fountain of your generous, ingenuous, and princely disposition vnto all bountie, goodnesse and vertue: and the world alreadie knowes, that your singular towardlines, to euerie good & perfect thing, is such, that neither can it or is likely to be paralleled of any in the world (so long as your Highnesse continews in these religious vertuous & studious paths, which God graunt) nor circumscribed within the Kings most Ample kingdomes, and States, but is knownen, feared, or admired in forrain parts. The which as it is a most Soueraine and inexpressible blessing vnto all, of these his Maiesties Dominions: So, vnto mee, it shal be the onely studie & care to make expressiō of all dutifull alleageance: And in the meane seasō to pray vnto God cōtinually for your highnesse, to continue for euer in health, felicitie and euerlasting glorie, And rest during life

Your HIGHNES

most humble and

deuoted Seruant,

THOMAS PALMER.





To the Reader.



Auing framed this discourse long since for mine owne aduertisement, what might and ought to be done by Trauaille; and now considering the manifould errors and misfrisions, that the greater sort of such as trauaille into forraigne Countries, haue heretofore committed (because these dayes wherein we now live are no less disordered then when pilgrymages were on foote) and how few haue arrived vnto that perfectio which was requirable, for the w^t of a Guide or Counsellor, to advise & aduertise them of the fairer and more readie way, to make their trauailes somewhat more profitable and honorable: I haue been encouraged (worthy Reader) vpo the verue of the yonger sort of such noble gentlemen as intend so recomendable a course, to prepare and addresse the same, by way of Essay; the rather also for that, in other languages, I haue suruayed some of like project, for other Nations, who I am sure stand not more in neede then wee in this State doe. Protesting (as in the inferiornesse of the stile may well appeare, that neither vanitie of glorie, nor selfe-sympation (being of many the most unworthie to haue enterprised this taske) nor other priuate respect then dutie to my good friends (that haue requested this at my hands) and Zeale to my louing Countriemen, hath made me publishe it. For, considering of all voluntarie Commendable actions, that of Trauailing into forraigne States (undertaken and performed Regul-
larly) is the most behouable & to be regarded in this Common-wealth, both for the publike and priuate good thereof, singularly also for that the same is not undergone with ordinarie charge, care, hazard, or taking of paines, but of most vncertaine issue and commoditie to Trauailers: It seemeth unto mee (vertuous Reader) a faire dutie (where other worthie men haue beene so long silent, in giuing a perfect rule for Trauailing, as it is in use at this day) to begin the hew-
ing out of one, that by some master workeman, it may hereafter be better planed, formed, and tried.

Moreover,

To the Reader.

Moreover, I thought good, for the information of some Readers, to uncover my intent in sundrie points therin contained. And first, that whereas divers other sortes of Trauailers are mentioned the those Generall Voluntaries, (for whom this discourse was framed): they are honoris gratia, &c obiter Salutati; and rather by way of order, then worthie to receive direction, mentioned. Secondly, that whereas by the sound of some words, some people and Nations may thinke they be taxed in certaine points, notwithstanding therein I may say, Nihil iam quod non prius ab omnibus dictum fuit: yet I trust, the honest Reader will perceiue my meaning to bende rather to the rectifying, then preiudicing of any. Thirdly, where any point is obserued by way of secreat or policie, that no other Construction be made thereof, then the literall, to ensample and aduance knowledge. Fourthly, that considering for the priuate respect of the most unexpert, more Minute Subdiuisions and points are contained, then peraduenture will relish with the taste of some; that such will take for their better stomacke the benefit of those Marginall notes, which for their sakes I haue set downe. Lastly, seeing not only we here in England may, as all other Nations in the world doe, account it a shame that there should be so many and such fugitives (unworthie of the honourable name of Trauailers) as this Land hath affouredd heretofore, who haue not afterwards made conscience of their ownewayes nor of others, but like the most pernicious haue communicated with all euill and mischiefe in their trauailles, to subiect their own Country, Princes, State, Parents, friends and all that is held deare in this life; let me discouer so much of my secretest affections unto thee (discreet Reader) that the preventing hereof, was one of the first moties to undertake this worke. And so I heartily pray to God to make thee happy in all vertue and godlinesse, and to set to thy helping hand, as much as in thee lyeth, to encounter that imputation to our Country: leaning unto thy discrete judgement, moreover, these Tables which are here abstracted for the ease and aide of mens memories. And so I bid thee farewell. From Wingham, the first of Iulie. 1606.

Tho. Pal.



The first Part.

Rauailing is equiuocable, *Regular* or *Irregular*. Of *Irregular* tra-
uelling, most men finde by experi-
ence what it is. The *Regular* is
an honorable or honest action of
men (and in speciall cases of wo-
men) into forreine Countries and
States, chiefly for a publike good to that Countrie of
which such are, and also for a priuate benefit and neces-
sarie in cases necessarie and of commendablenesse. In
like sort there are deriued, from this action of trauell-
ling, two orders of Trauellers, *Regular*, and *Irregular*.
The *Regular* are threefould; *Non voluntarie*, *Inuolun-
tarie*, or *Voluntarie*. Of whome foure things may bee
considered. First what ought to be the moouing cau-
ses of mens trauell. Secondly, what courses such as are
iustly mooued must vndertake before trauell, if they will
benefit their Countrie, or themselues. Thirdly, how they
ought to spend their times in the interim of trauell.

Trauayling
double.

Regular trauai-
ling.

Two orders of
Trauaylers.

Regular Tra-
uailers triple.

Foure things
of Trauailers
obserued.

B Lastly,

Lastly, what commendable carriages and behauour such are to expresse at their returnes, to the further honour of themselues, good of the State, and glorie of God.

The first of these according to the ancient diuision of Causes hath fowre head mouers; but it may be imper-

Two moouing causes: efficient and finall. tinent to intreat of aboue two, at this present, namely of the efficient and finall. For, the formall esteeme-

med causes(which are pedestriall, equestriall, or nauticall) stand either at the disposition of the efficient; or pretend perfection and vse from the finall. In like manner the materiall causes which pertaine either to the bodie or the minde, though in subiect they differ not alwayes, yet in consideration of the places and the things in them contained, being obiects to be respected, may either depende vpon the pleasure of the efficient, or from the finall draw their motion and contentation.

Three efficiēts secondary of Trauailers.

The Princes pleasure.

**The maine-
nance of Reli-
gion.**

**The hope to
do good in the
Church and
Common-
weale.**

There are only three iust efficients(next vnder God, which is the efficient of all good things in a secret manner) that ought to stirre vp men to trauell from their Countrie(which as a parent tyeth all in duetie to respect it before foraine parts: and wherein euerie one ought to leade his life godly and soberly, to aduance the Common-weale thereof.) Those are first the pleasure of the Prince, or State, or Law vnder which men liue. The second in number, though in order preferable aboue all things in the world, is the maintenance and exercise of true Religion and Godlinesse. The third is a godly thought to do good in the Church and Common-weale, grounded either vpon probable reason, or vndertaken for priuate necessitie and respect. Seeing the two former belong either to *Non voluntarie* or

or *Inuoluntarie* travellers, it shall bee the more sparingly discoursed of them; in regarde the *Voluntarie* are the the true subiects of our point in hand.

The Persons, first occasioned to trauell by the Princes or States fauour, are either men of peace, or men of warre. Those of peace are either honorable or not, according to the circumstances of places, persons and times to whom and in what times they are sent. The honourable be either Embassadors, Commissioners, or Messengers with or without credence. The not honorable be Postes and such like Currers necessarie in States to aduertise Princes speedily concerning their mindes, or such as goe vnder the name of Intelligencers.

Non Voluntarie
men duple.

Honorable Non Voluntaries.
Non Voluntaries not honorable.

As cōcerning the honourable, though the prouidence of euerie Prince or State make election of meete personages to vndergoe such charge as is committed vnto them; and are euer well instruēted concerning principall matters and momentall: yet for other mens obseruations, there are five circumstāces required of these principall Trauellers, to bee considered. First, from whom such are sent. Secondly, to whome and to what governement. Thirdly, what is their Embassage in spe- ciall. Fourthly, what they themselues are, so chosen to vndergoe the office of Embassadors, of Commissioners or Messengers. And fiftly, that the States of those Countries & fashiō of the people, as wel from whence as vnto which they are sent, be pondered at the time of their legation: which shal enable thē the more to be answerable in all points of cōsequencie; that the Prince sending may be cōpleatly serued & honored; that the State or Prince, to whome, may accordingly admire and haue the

*Five circum-
stances required
of the honora-
ble Non Volun-
taries.*

Embassage and them in recommendation, that the Embassage may take best effect. And lastly, that no reproche chance vnto them either concerning their traines or themselves, but contrariwise commendation & reward.

Vertues and
faculties, requi-
red in Amba-
sseours.

Moreouer it is required of such that they be eloquent, to obtaine and effect that which they plead for in negotiations: prudent in accusing, excusing, demanding, denying, and such like politicke affaires: liberall, honest, humane, popular, but with respect, ciuile in words and ceremonies, faihfull aboue all, carefull to dispatch affaires, and painefull to ripen and prepare them, and lastly obseruant in forreine affaires to get intelligēce. These may be sufficient at this present.

Postes.

As touching the not honorable, though wee might be also silent & passe the ouer for the realō aforesaid, yet let these things be remembred. First, that Postes, whether media ly, or immediatly, be speedy and faithful to put in execution things committed to their charge. Secondly, as concerning Intelligencers and Referendaries, being persons of notable esteeme to support the policie of the Estate by the knowledge of the secrets of forreine powers and daily occurrences that chaunce in them. Wherby Princes may shew all offices vnto their friends and confederates, and be sufficiently armed with knowledge to resist the malice of their enemies or encounter such as are held in iealousie.

Intelligencers.

Pointes requi-
red in Intelli-
gencers.

These are sent out by the mediation of the Councell in most States, or by some of the principall. Of these Intelligencers it is required, first before their undergoing so dangerous an actō, To speake singularly the tongues, that may stand them in stead in that Countrey out of which they must gather intelligence, and to imitate the common

part I. *The Trauiler.* 5

common gestures and behauour of those nations, to cloke their purposes the more artificially. Also to bee well accōmodated of things needefull for their enterpries: the which being variable and changeable according to the alteration of States and times haue no certaine rules. Only this, that such may safest trauell vnder the shewes of those people which that State wherein such must trauel to get intelligence hath the least ielou-sie of, and are in good friendshipp. Lastly, to keepe the order and manner of their enterprise so secret, as that those which send out such shall not know the plot of all things if so be the same be deuised by the Intelligencers themselues, which is euer least dangerous. Moreouer it is required of such to enure themselues to endure the accidentes of Sea or Land; as stormes, heate, colde, ex-cessē of meates and drinke, sickenesse, much riotte of speech, simplicitie and such like. And in a word whe-ther abroad, or at home, let such be carefull they be not discouered for Intelligencers or had in ouermuch iea-losie, but so warily demeane themselues that they may aswell secure their own persons as benefite the State by their intelligence.

There is an other kinde of Intelligencers, (but base in respect of the former, by reason they assume a liber-
tie to say what they list) who are inquisitors or diuers into the behauours and affections of men belonging to a State, the carriages of whom are verie insupportable; oftentimes exercising any libertie and licentiousnesse to prie into the hearts of men to know how such stand affected. But being also necessarie euils in a State, I would counsaile such as vnhappily shall haue to deale with this packe of *Muches* not so fauourable to suffer Base Intelligencers.

6 *The Trauailer.* part I.

them to raile vpon the Nobilitie of this Land and discouer faults in the State, to blasphemē and dishonor the Maiestie of God and of their Prince, but rather to coniure such so, as never afterwardes they shall delight in that humorous-carnall-tempting and diuellish profession.

Men of warre. The other sort, which likewise by the Princes or States fauour are made Trauellers, are men of warre or souldiers, seruing on the Land or Sea; whether these be sent to serue vnder other Princes or haue authority committed vnto them to make warre themselues. Now considering these are either Commanders or common Souldiers, there ought to be a distinct consideration. As touching the first, though wee might considerately e-
nough leauie them out heere, being men of action and experieēce, yet we obserue three general offices of these:

Three generall
offices of men
of warre.
To be prouident
and faithfull.

First, ere they vndertake their iournie, to be accomoda-
ted with euerie thing necessarie, both for men, munitiō,
victuals and monie, which being the sinewes of euerie
enterprise shall preuaile greatly. And in case that any be
sent to serue vnder other Princes, it is a thing most re-
quirable, for the honour of their Prince and Country
and of themselues, to be much curious that euerie souldier
be seemely apparelled, and orderly sorted with

men and armes, and other things necessarie, and to be
faithfull vnto their Soueraigne. Secondly, let euery one
take heede hee goe not beyond his Commission, but
rather in case of his absolute authoritie streighten his
owne power, never presuming vpon the fauour of the
Prince or State that sendeth such an one foorth. For
though the same sometimes may sort to a happie end,
yet the encroching on the prerogatiue royall is repro-
uable,

Not to exceed
Commission,

uable, and without reward, though so aduantagious for ones Prince, and Countrie. And as it is the cheefest point of a Commaunder to obserue good discipline to aduance euerie enterprise and designe: so especially in case of seruine vnder forreine Princes and powers, let such be blamelesse and irreproueable: accomplishing moreouer with resolution and discretion whatsoeuer is committed to the charge of such, nothing attempting vpon discretion without commaundement of the Prince himselfe vnder whom such serue. And that such be not lauish in rewarding with honour, or too seuere in punishing offenders beyond the discipline then exercised. The third and last consisteth in the making true and diligent relation of euerie accident, To make true and diligent relation. vnto the Prince to whome such belong. Wee shall not neede to dilate on these, they are so common. Nowe as concerning the common souldier in this place of *Non Voluntarie* trauellers, let it only be exacted of him, To be obedient to the discipline prescribed vnto him, to esteeme of his armes as the cognisance of a souldier; and neuer to be tainted with mutinie or murmuring: For such do debarre themselues euermore afterwarde of bearing armes, or of the reputation of Souldiers, though such may pretend great cause. Of other things let it be sought for in the voluntarie Trauellers.

It nowe remaines wee touch vpon those that Inuoluntarily are made Trauailers, by the displeasure Inuoluntaries upon displeasure: con- ceaued by the Prince, and by offence committed against the law. Those that haue trespassed against the lawe, although in other States in times past they were great personages, as others that lay open to such

Banished per-
sons of two
sorts.

Their offices
in trauaile.

such punishments, yet here in England are men of no accompt or reckening: such as being incorrigible persons, good for nothing, euill members, are for euer made proscripcts, and turned from the tuition of their naturall friends and Countrie, to liue as runnagates in the wide world. But as concerning such as stand banished by displeasure and prerogative royal of the Prince, they are of two sortis. The first of such are onely for breach of Lawes in Court banished from the Court, and confined to approche no ncerer than so many miles, for a certaine space: these are not to our purpose. The other is of such as the Prince vpon iust indignation banishest the Land for a time certaine or not; wherby such are forced to trauell, and are of the Gentrie or Nobilitie alwayes, of whom the Prince hath a greater respect, then of the Commons that sustaine all punishments in their times according to the Lawes. Of whome these Offices are exacted; First, not to make shew of discontentednesse other then sorrow for the offence done. Secondly, to depart the Land, within the time limited. Thirdly, not to trauaile into their Princes enemies Countries, or into the Countries of miscreants & Infidels, there to make their aboade; (for the one is a breach of Religion, the other of allegiance and duetie to their Prince, Soueraigne and Countrie: which yet remaine to such so, during life) either for that they may obtaine fauour to be recalled, or by decease of the Prince that banished them in speciall cases of displeasure be freed to returne from banishment: the benefite whereof they may peraduenture lose if such shal be bierued to spend their times in the enemies Countrie or keepe much familiaritie with them. So is it to those that trauaile to Pagans

Pagans and Infidels, who although they may be friends with their Prince, yet the office of banished trauellers carrying the badge of Gods displeasure also vpon them may not doe euerie thing that the policie of an Estate shall permit: but in particular let them carrie themselues so, as God their high Prince, who hath a more speciall hand ouer such then ordinary may be serued also and appeased by obeysance to his word, which restraineth all from voluntary fellowshippe with vnbeleeuers and vn-godly persons; much more to haue such a communitie with them as being left to their choice they seeke rather after such then the godly, & as it were indenizen themselues into their life, Religion and conuersation. Lastly, that wheresoeuer these shall remaine, let them carrie themselues so discreetly during their perigrination, that they may procure themselues to regaine their Princes fauour to restore them. And also when such shall so fortunately be recalled, to behaue themselues like newe creatures and subiects, abandoning all reprovable actions that draw downe sodainely G O D S displeasure, & consequently the like or greater iudgements. Thus briefly may we conclude the first ranke of *Regular* and lawfull Trauailers. The second followeth.

2 Which are also of the Crue of Inuoluntaries: Such as trauale
being moued to trauell for the maintenance only and
preseruation of their Religion, which vpon assured
grounds they know to be the true and only sauing pro-
fession whereby they serue God aright according to
his word, and prepare themselues for a more diuine &
excellent mansion then can be found or conceipted
heere on earth: the which thing may, of all other things
in the world held in estimation, prescribe against and
for Religion
and conscience
sake.

In what cases
their trauaile
is warrantable.

free them from the opposition of lawes humane, and their allegiance; in such sort that whether men trauell without commission or licence of the Prince and State to whom they belong, or whether contrarie to the expresse commandement of the State, their callings are justifiablie & honorable without the titles of fugitives or rebels; so such demeane themselves, in sort according to godlines, & as good subiects, before they put themselves to trauel, & during their perigrination. For if it be generally held that faith is to be perswaded not compelled; & that no man hath power of Religiō, seeing that it proceeds from the minde and will, the libertie whereof resteth in the hands of God only, to dispose of: then of all men those are most free that ground their Religion vpon the word of God, which only is able to enfranchise and give an assured hope of standing, vnto the sincere professors thereof; making mens actions holy and warrantable euerie where. Hence, the subiects of a nation that persecuteth the Gospell of Christ, & establisheth lawes derogatorie from the true worship of God commandēd only in the holy scriptures, haue their *Supersedeas* authenticall. For which cause hath God, least his seruants should make shipwracke of their faith and conscience, whom he hath not fittēd to be Martyrs, made a way in the hearts of Princes that they may trauell into other Nations peaceably, and there abide till the Lord shall remoue the rodde of persecution from his Church. Of which wee haue singular testimonies both in the dayes of *Queene Marie*; and contrariewise in the blessed reigne of *Queene E L I Z A B E T H*: Who granted to severall Nations within her Dominions, freely to exercise their Religion, and that in distinct formes,

part I. *The Trauailer.* II

formes, in their seuerall tonges, for the better entertainement of their consciences. Nowe to auoyde the inconueniences of this libertie, that many vpon blinde zeale and offended consciences may pretend; such Trauailers must obseruethese Rules following, or the like.

First, that all subiects before they enterprise trauaile in ^{Their duties before travell.} this kind are to consider with themselues, whether there be not some other licentious affects that spurre them forward. For, though men vpon other grounds of affects have libertie to trauaile by licence or flight, yet is ^{No licenti- ous humor may presse these forth.}

their iourning altogether displeasing to God and dis-
parageable with men: much more in the case of religio.

For it is made changeable and turneth soone into hypocrisie. Secondly, such are to ponder well whether the Religio, which they professe and would gladly exercise, be that which by Christ was instituted and by his Prophets and Apostles; contained in the Canonicall scrip-
tures: wherein all ceremoniall and olde blind sacrificing worshippe, all humane traditions that consent not with the faith and to edification; all idolatrie and politi-
call gouernement that derogateth from G O D S glorie, is forbidden, as thinges damnable. From hence are all perigrinations and pilgrimages to any place for the performance of vowes, or sacrificings for sinnes, impious and vaine. Thirdly, howbeit, for the nourishment of that true and righte Religion, men maye bee iustly mooued to trauaile, yet it is the office of all to trauailing to weighe and consider with themselves, first, whether the same bee not professed alreadie in their Coun-
trie, or libertie permitted for such to exercise the same.

Right Religio.

Toleration of Religion.

C 2 For,

For, if there be an exercise thereof there; or a toleratio-
though in a priuate sort, a subiect only for this ought
not to trauell nor forsake his owne Land, Countrie, pa-
rents, brethren, and that Church whereof he is a mem-
ber, for any other vaine perswasion or fancie. Fourthly,
if so be ther be neither publike exercise nor priuate to-
leration; and in case ther bee Lawes prohibitiue for
trauelling, it is the dutie of euerie subiect to moue
the Prince or Magistrate, to whom authoritie is comit-
ted, to grant licence: the which if it can not bee obtai-
ned it is better to venture flight and shunne persecuti-
on then to abide it; vntesse such an one can find in his hart
the motions of strength and courage to suffer persecuti-
on for the truth of the Gospell, without wauering. Yet
of the two it is better to flie from persecutiion, then be-
ing come into it, to faint, & so leaue their hope & faith
in ieopardie. Lastly, let not such stand indifferent whe-
ther they goe, so they may be prouided for: for if there
be any choice, the best is euermore to be elected. And
therfore considering in outward shew that is best where

What Coun-
tries are best
for these to
trauaile in.
Of three, one
free from dan-
ger.

Their offices
in trauaile,

the Gospell is flourishing, yet in other cases dāgerous; I presuppose three kind of places to trauaile into for this kinde of people, and only one free from danger. The first, a State which is enemie to their Countrie. The second, a State neerely linked in many respects to their Countrie. The third, a State, which is indifferent: I meane such a State as is neither fast friend, nor appar-
tant enimie. To peece out our discourse about these it is needelesse, being apparant vnto all men, that the newter or free state is least dāgerous to be trauailed into for this kind of people. Their offices now in trauaile offer themselues. First, considering they are now be-
come

come separates from the world, their courses must be so much the more spirituall, that the prouident hand of God may not be remoued from them, and that hee may receaue them as members of his Church into fauour againe. Wherefore let them serue God truely in those places wherein they shall be dispersed; that they may cause euerie nation fearing God to tender their estates and to relieue their necessities. Secondly, let them demeane theinselues euerie one according to his estate and abilitie answerable to the Lawes & customes of those places wherein they shall happily abide, that no hatred or mislike befall on such. And in case the number of those shall be so great as to make a congregatiō by themselues, having humbly obtained the same of the Prince or Magistrate in a place convenient, it behoueth such a Congregation to institute that Order of discipline which may best sort with the Magistrats pleasure: that no iarres or dissension arise therein: or other policie be established then that which consenteth with other godly Churches, vnesse it shall be left vnto their owne election to sample their discipline after the most reformed and esteemed Churches: about which if controuersie arise, let the appointment thereof be referred to the Magistrate or Prince of the State. And in case the same be thus once considerately established, wherein no iust offence to any may arise (though in euerie politicke bodie there are some weake members that are scandalized at things indifferent) the same ought to bee continued without alteration; least dissension and displeasure creep in, a thing most displeasing in the church of God; and to strangers, in a strange Nation most dangerous. But in case the numbers of such be so small, and

To serue God
sincerely.

To obey the
lawes and dis-
cipline.

Not to change
the discipline,
being once
Regular.

the place will not permit a distinct Church, then ought such to be conformable vnto the discipline of that place, auoyding also all publike and priuate mislike of the discipline, or gouernement there vsed. And though that State retaine in their policie many things, which were better left out, then commaunded, yet strangers are to followe the doctrine and not exterrall things, as Ceremonies and orders. For, the intermeddling therewith sauoureth not of Christianitie and knowledge.

In discipline
the doctrine
not the policy
is to be sought
after.

Not to refuse
any honest trad
to live by.

No excesse
to be discou-
red.

No Diuers in-
to the politicke
gouernement
or secrets.

Neuer to bee
noted for idle
persons.

Thirdly, in case such be deprived of maintenance, or if the custome of that place wherein they liue doe accompt it requisite, let euerie one in his calling bend himselfe to some honest Science or mechanicall trade, that they may not only get their livings honestly, but may bee also reputed good members of that Common Weale. Moreover, if wealth abound, let not such spend that lauishly, wantonly, or carelessly. For that benefiteth not any; much lesse strangers, in a strange Nation, especiaill the religious, the same being a scandall to their profession.

So in matters and affaires of the ciuill State, let them not entermeddle nor be curious searchers into the se-
crets therof. For, being placed in a State only for zeale
of Religion, they must giue continuall shew of vertue,
and shunne euerie thing that may breed iealousie; least
that State into which they are received hold them ra-
ther for Spies, then for Religious professors. Neither
let such bee noted for fayneants and idle per-
sons: for such corrupt an Estate. And let them bee
euer kinde and respective to the people with whome
they are suffered to liue amongst; rather sufferers of
injuries

iniuries then offerers of any wrong to them; neuer accepting *Duello*, but by the permission of the Magistrate for capitall wrong. Lastly, that thorough no perswasion of their friends at home, or of enemies abroad, or of their owne tempting affections, they goe about treacherously, or rebelliously, to practise or rise against their native Soueraigne, in any sort, howe vniust or vngodly soever their Prince be: but rather seeke vnto God to turne his heart, and to giue a peaceable returne homevnto them.

The last point we will briefly handle concerning their offices when they happily shal be recalled, or permitted to returne, in two obseruations. First, that how-
soever the State stands affected, it being permitted to them to haue libertie of conscience and priuate exercise of Religion, Not to attempt or consent vnto any commotion, insurrection, or any such treasonable action, but to carry loyal hearts towards the Prince and State, not once publikely speaking or writing against the Ecclesiastical policie, nor be strict and ouer-precise in things externall and indifferent: but carrie respect vnto the times, and late standing of things; vsing all things to the glorie of God without offence or breach of conscience. And considering that there is of most things a ciuill and superfluous vse, let such retaine the Ciuill, and constrieuerie thing rather to the best and to edification, then to prejudice the conscience of one another, leauing the superstitious vseage to thole that vpon good knowledge doe vse the. That other is the sociable & peaceable carriage of euerie one to his neighbour, seeking al occasions to encrease loue and mutual societie.

As

Not treacherously to their owne Prince or Countrie.

Their offices when they returne.

Noe busie bodies or mouers of sedition.

To vse a godly and quiet conversation.

As concerning other things required in Trauellers, let
Of Voluntaries. it be sought for in the Voluntarie trauellers which now
offer them selues to be discouerted on, being the proper
subiect of our point in hand.

3 Before wee enter into the listes of this matter,
The moouers there are some things considerable: for there be some
of Voluntaries. that go vnder the name of voluntarie trauellers moued
The pleasure out of their parents pleasure and will. The callings of
of parents. which may seeme equally lawfull no doubt, so their
parents performe their offices and haue them well guide
& instructed, in the *interim* of their iourny (for tra
uelling to some bodies are as new birthes; that beare them,
of dull mindes and sowre, good quicke and sweete con
uersing spirits and inclinations: yea amendeth many
imperfeccions of nature); so as the lawfulness of the
parents ende and purpose haue a lawfull pretence also.

The finall and
efficient mou
ing causes
considered. Thus may the efficient and finall causes come foule one
of another: for the clearing of which confusion, I judge
it needfull to consider a few words of the endes in ge
nerall; that when the particular kindes of trauailers
shall be mentioned, their endes by implication may ap
peare. Of endes lawfull, there are two heades: one
Prime and principal; the other Congruent and Secon
darie.

Two lawfull
final moouers.

The prime.

The prime is diuine and spirituall, That afterwards
we may leade a more quiet, contented and peaceable
life, to the honor and glorie of God, with knowledge
and vnderstanding. And this no doubt ought to bee
the first marke, for euerie man to shoothe at in this life,
that by doing the reuealed will of God, euerie one may
seek vnto himselfe the assurance of heauenly happiness,
which is incomprehensible and eternall. That other,
Congruent

Congruent and Secondarie, is agreeable also and fitting the calling of euerie particular; being of two sorts: Publike or Priuate. The Publike is most honorable, and should stirre vp euerie man with delight to vndertake trauaile for the good of ones Countrie. Neither is the Priuate discommendable, considering it giueth satisfaction or at the least sufficiencie to liue well and happily according to the humor of the world, whereby it may be apparant that the motiues and ends of some are all one.

The secondarie
is duple.

Moreover, seeing it may be doubted whether all persons may be included vnder the third ranke of Regular Trauellers: and also whether all times be fitting for these to vndertake Trauaille: And lastly, whether euery age be congruent with these: let vs in order cleare these three points. To the first, I obserue three Opposers: to wit Nature, which prohibiteth Infants and decrepit persons, whose defect of vnderstanding and doting age pleadeth insufficiencie. Imperfection, others as fooles, madde men and furious persons whose disabilities of minde are such as no hope can be expected for the one or other. Lastly, the Sex in most Countries prohibiteth women, who are rather for the house then the fielde; and to remaine at home, then trauaile into other Nations, but in speciall cases. As touching the second, what times are fittest for the voluntarie trauellers to goe in, we must obserue a duple season, either of their owne Countrie or of those whereinto they would trauaile. Touching the first, let none trauaile at those times when their Countrey is engaged with Ciuill, or expecteth warres. For, to leaue the same in time of necessitie, were vnnaturall and dangerous:

By Sex.

What times
are fit to tra-
uaille in.

gerous: in the one case it being disparageable, to leaue the Countrie when enemies inuade the same; in the other case it may prove perilous to such, many sundrie wayes. And therfore that time is best, whē ones Countrie is in peace and tranquilitie.

Touching the second, that the seasons also of such Countries whereinto such trauaile ought to be regarded, it belongeth to euery particular to make obseruance, When he may reape most profit thereby in the shortest time: namely the souldier when there are warres: the Ciuilian or Lawyer, when great matters are debated in Parlaments, Vniuersities or disputationes, concerning points of equitie, prerogatiue, iurisdiction and such like: The Diuine, when any Generall or Nationall Council is heald touching their profession: The Mechanicke, when such and such Artes and trades doe singularly florish &c. Yet euerie man so trauailing must take heede, how he goe into a Countrie that is iealous of his Prince, and subiects; which chaunceth euermore when Princes are enimies or when they haue intestine warres and factions that vsē any policie to aduantage their partie.

What age is
meetest to tra-
uail in.

Now the third and last is, whether any age be congruent for these voluntaries. This is a harde thing to resolute vpon; for there may be reasons on both sides, that commend youth, and other reasons that preferre the middle age. But seeing the reasons for youth profit but in speciall cases and but few persons: I rather insist vpon the middle age. For, the nouage of men is vncapable either to apprehend or comprehend things important, for the State of which they are, or for theselues: Or else transported with many turbulent affections that hinder

hinder their quiet ingenious vnderstādings, and rather gather corruption the commendablenesse, which ouerwaigh such good parts as they happily in longe time with paines haue collected. Wherefore the Diuine Plato by implication forbade men to trauell in this kind till they came to fortie yeates of age. But our age and climate now perfectereth sooner: and therefore wee will take the meaning of his wordes, which implyeth thus much; That age to be fitteſt for trauaile in which a man in ſhortest time may make moſt profitte, and bee in leaſt daunger to be corrupted, by his owne ſwaying affeſtions, or by the ſlie perſuasions of others: The which chāceth in our Climate after twentie ſiue yeres in moſt bodies; and therefore the Phylosopher addeth, Such might trauell till 50 yeares. By which words I collect two things: one, that men ſhould not make too ſhort a returne, and ſo be little bettred by their trauaile. The other that when men grow aged and declining, trauailing ſhould be left off (considering that age is labourſom enough without trauaile, and it argueth incōſideratnes) but in ſpeciall caſes. So as the middle age frō thirtie or therabouts vnto fortie is the moſt gathering, for ſuch as will be publike members of a Common-weale, to leaſne obſerue and collect ſo many things as are requireable in all worthy and compleat Trauailers. Now to our point in hand: the perſons thus voluntarily preſt out are either of the Nobilitie or of the Commons. The Nobilitie are either general or ſpeciall. The Nobilitie general are ſuch as haue no profeſſion ſingular: The ſpeciall are ſuch as before trauel make ſome profeſſiō wherof I co- ceaue fewer diſtinct kinds: Diuines, Souldiers, Civill Lawers, Phyſitiās; of which we wil coſider after we haue grated vpō the Commons: who are either Mechanicks or Marchants.

These voluntaries are Nobles or Commons. The nobles either make profeſſion or not. Fourre notable profeſſions,

Two rankes of The Marchants are of two sorts here meant, such as are knownen to the State, and such as goe vnder the name of warre, vnknown to the State otherwise then by letters of marke and permission: who are chiefly to take heed they transgresse not the boundes of their Commission.

Men of warre
& their offices.

And therefore before they trauaile by Sea, let them learne well, who may be made prises, and what least the State be troubled for the abuse of such, and they them-selues shent and lose their voyage. Moreouer, let them be carefull to set downe in their severall Sea Charts, euerie thing of speciall note; as Countries, Hauens, Creekes, Iles, Rockes, Gulfes, Shooles, Sands, Shelues and such like: whereby others after them may make vse thereof, to the profit of the Common-weale. And when these shall returne, to make a true relation (if they be demaunded) of euerie accident during their voyage, and of such aduertisements as may stand the State in vse, of which they are.

The duties of
marchants.

But those other knownen Marchants, for that their Trauailles are knownen to be profitable, and of honest esteeme, they haue speciall priuiledges which to no other voluntarie Trauailer chanceth; namely to passe and repasse with safe conduct, themselues and their substances, vnlesse in times of warre, &c. In regarde whereof they are tyed vnto these duties; First, by a prudent, diligent, and faithfull care to obserue by what things the State may be most benefited; and to haue perseuerance where such Marchandise that the State most vseth and desireth may be had with greatest ease, least charge, and without inconuenience to his Countrey: Where there may be a likelihooode of continuance without mislike of their Princes, whose affaires are

To accommo-
date their coun-
try with good
and most need-
full things.

are much managed by Marchants. And though the disposition of these things belongs to the Prince, yet the disquisition appertaineth to the calling of Marchants; who, when they haue excogitated a thing to the benefit of the State by Marchandise or new trades, referte the discussion to the Counsaile of the Prince whether the same be aduantagious or no. Secondly, let them in any case not transport any thing prohibited; or vnto their Countries enemies, nor suffer ^{Never to transport things prohibited.} their Factors to send ouer such as may be displeasing or vnprofitable to their Prince, Lawes, or Countrie. Thirdly, let all of this kinde conceale the secrets and outward state of their Countrie with faithfullnesse and respect: and be verie circumspect to prie into the se-^{To conceale the secrets of their Princes states.} crets of other Countries where they come, least they be held for spies and no Marchants; a thing most dangerous to those people.

Lastly, forasmuch as most of this kinde of Trauailers are of singular iudgement and vnderstanding, to make prudent obseruation of things beneficiall to the State: Let the iſſo they be demanded relate how things stand abroad, and in case they know any thing of moment the concealement whereof may incommodate the State, it is their duetie to discouer the ſame when they retourne, with the greatest ſecrecie and ſpeed vnto such as are knowne to bee priuie Councillers, and to none other. For, oftentimes paſſing thorough many mouthes, the importances of good newes and intelligence are much impaired.

The other ſort of the Commons, to witte, Mechanickes ^{Mechanickes trauailers.} (whose trauaile may also accommodate an Estate with many things to ſet the poorer ſort to worke and

and as it were plant in their Countrie the cōmodities & peculiar trades of other nations) now resteth to behād-
led. The chiese trades wherof are by Marchāts brought
for the most part into States, and by them ordered till
long vse disperse thē throughout, to the benefit generall.
Now, in regard with vs there are many Artes, not in that
perfection as in other Coūtries, or such as the rarer sort
of those be, which are set vp and vpheld by strangers to
the prejudice of the Realme (yet not so much as in case
there were none at all) it is a thing verie requisite for
these kind of Trauellers and for the State, in case they
cannot be attained vnto at home. Moreouer we see in o-
ther Countries few, apprentices, aboue three yeares for
one trades which giueth much encouragement to such
as couet the same. And there is nothing more benefici-
all for a State to vphold the same then the vsing of these
Occupations and trades which set many hands to worke
and haue many dependants. Wherfore in times past
there were reckoned but vii. Mechanicke Artes, because
a State could not want either, and in regard they are the
generall heads vpon which all other depend. Hence in
our State husbandrie and Clothing are the nerues of the
weale publike, the failing whereof must needs turne the
core of the State. Insomuch as it is a hard matter to dis-
cerne whether Woll or Corne accōmodate this State
more: though exprely Tillage carrie the greater sway
then breeding of Sheepe and grasing. But to our pur-
pose.

Let such trauailers first, hauing libertie to trauail, sur-
The offices of uey the best places, where those Arts are to be learned;
Mechanickes in as in Germanie all manner of Formers, Potters or figu-
journeyng. Lists are to be found in perfection. In Italy Architecture,
Limming,

Limming, Painting, Engraving, Imagerie, Textorie, and weauing, and Artes ingenious may be learnt. So according to euerie Countries severall commodities severall and peculiar Artes do flourish. Lastly, let them spend their times so diligently as commoditie and estimation be their reward.

The Nobilitie as was said were generall or speciall. The consideration of the
The special were of fower sorts, Divines, Souldiers, Civil
Lawyers, & Physiciās: which are so called speciall Trauailers not in regard such be more excellent or honorable
the others, but for that such prescribe vnto the a speciall
thing to be attaинд vnto as wel for perfectiō as satisfactiō.
Of these in order. First, the Divines be such as make pro-
fession of Diuinitie outwardly in the State, wherby they
may be employed in the Ministrie and seruice of God.
And although all men must account it a chiefe honour
vnto them contemplatiuely to make profession thereof:
yet such may not traualle but in speciall cases as before
hath been alleadged, on the pretence of knowledge; the
same being to be attained vnto within their own Coun-
trie: wheras the outward professors, that haue the calling
of Ministers, haue in some cases better warrant.

Divines, inhibited traualle
but in speciall cases.

Howbeit, by our positivie law Clearkes are forbid to
traualle, for this pretence. For in case such may be satisfied
and endoctrined in the points they doubt of within
their owne Princes Dominions, of godly and learned
professors, I see not how their Trauailles can be lawfull.
But in case where the Gospel and truth is not preached,
I iudge it a most happy thing for any whosoeuer to serch
the word in other nations: but not without licence of the subiect belong-
State. For no man ought to dispose of himselfe so, as his cheifely to the
Prince should lose the benefit of his person, the which is ^{The person of a} _{Princes disposi-} ^{tion.} _{dispен-}

dispensable in the case of God onely and in case of persecution, wherein God is interessed. Moreouer, it is from the office of Ministers that haue the cure of soules, to goe into voluntarie Trauaile, for any ordinarie pretense, and leaue the same without a right good Shepheard; and in many cases not then, though he leaue in his roome a carefull pastor. For, this function and vocation is more to be respected then others, it being singularly dedicated to the seruice of God. Then of such Diuines as may trauaile we obserue foure pretences: two generall, and two speciall. The generall are either of a generall Councell or Nationall: or of some famous Librarie. But in case such Councils bee not compounded of worthie and knownen men, of learning and judgement & approued by the State whereof men are, the profit will be so little as the pretence must cease. So is it of the other generall pretence, namely the view of some famous Librarie, which containeth such famous printed booke or manuscripts as faithfully discusse of points not yet concluded, nor to bee had and procured other where. For, in case by transcripnes or any assured collections men may attaine vnto the pith of those points, this pretense should also cease. The two pretences are either to haue conference with such famous men, whose learning may satisfie & endoctrine; or else with those naturall Jewes and Grecians whose learning may for the furtherāce of those divine tongues give much helpe to the vnderstanding of the Scriptures. Yet if so the Gospell flourish already, in their owne Countries, and that there be learned men to bee reuerenced, in all things to be doubted of; if such choose rather to trauaile then to conferre, and aske to be resolued

Foure lawfull
pretenses of
Diuines to tra-
uaile.

The generall
Counsaile.

A famous
Librarie.

ued of those their Countrymen, the pretence of them must also cease. For, it is a contempt to the Church whereof they are members, to trauaile for instruction, when men may be well instructed at home without inconuenience, especially where there are Vniuersities, & publike professors of theē. It is needless to prescribe rules for these in trauailing: for the most are sage and prudent men; and therefore we will passe to the second sort: to weet Civilians.

Ciuile Lawyers haue a lawfull pretence, so be it the Ciuilians,
Ciuile Law be in request in the State whereof such are,
and cannot be attained in so singular a manner, as in
those Vniuersities that wholly consist therof, and where
that law flowrisheth most. And although the Law may
in some sort, by reading and conference in the Vniuersi-
ties, be for Theorie and iudgement sufficiently gotten
in ones owne Countrie, yet the lively expression and
Elocution thereof I judge in other Nations for the
common vse may adorne counsaile in the best manner.
Wherfore as it is the office of Diuines aboue all things
to take heed in their trauaile they be not corrupted with
false doctrine, wherwith other people of other Nations
strive to tempt Schollers at this day: so let it be the first
office of thele Ciuilians (men for the most part indued
with great vnderstanding & faculties) to be well groun-
ded in their Religion before, and consequently faithfull,
secret & honest to their Countrie, having a vigilant eye,
that they be not misseled by the subtleties of other Nati-
ons, & many of their vnsound positioēs in their law Ca-
non, frō the sinceritie of their Religiō & the Gospell: the
which shall adorne them when they returne, more then
all their learning and obseruations. For, by how much

The offices of
Diuines and
Ciuilians,
To be settled
and stable in
Religion.

E men

To be studious

men of wit and vnderstanding stand firme in the truth, & puritie of Religion, by so much shal their learnings and honesties be had in recommendation, with whom they conuerse afterwards; the same in Trauailers voluntarie being a rare matter. Moreover, let them be careful to make obseruance for the rights, customes, statutes, ordinances, proclamations, decrees, particular lawes and priuiledges, liberties & prerogatiues of places and persons where happily they shal come. Lastly, whensoeuer they trauaile into forreine States where there are Vniuersities and where there are degrees to be taken, let them labour to attaine to the same. For, to men of desett it is reputed a dishonor, to returne without them, in case they freely may be attained vnto. For, otherwise the pretence of their trauaile wil in the mindes of men cease, the degree being the Crowne of their vocatiō, which to professors is most necessarie. For otherthings we referre them to such obseruations as to the generall Voluntaries are prescribed, afterwards. The Souldiers follow.

Souldiers.

The profession of these voluntarie Trauailers is armes and warfare, athing much approued of euerie Common weale. And although none should so binde himself to that vocation, as all his life time to liue by the same, but rather in peace and tranquilltie afterwardes, yet the pretence of yong men & of able bodies, to endure hardness for the aduancement of their Countries weale and discipline, is honorable, carying a more sensible liking of the State then the former two. And although, by reading, conference and such like consideratiōs vpon other mens experiences, many are made good Theoristes & Counsellers in warre to direct orderly & warily before battell or skirmish, yet no man can be a compleat soldier without

To take degrees.

our action, & almost continuall exercise in armes. For when encounters chance, selfe eye-seeing experience shal be a readier preuentresse of accidentes & infinite occurren-
ces that chance, to assure the victorie. Yet are there thus
two compleate kinds of Soldiers in their severall kindes; Two sorts of
good Soldiers.
Such as be experienced themselues & men of action: and
those whose singular contemplation on the experiences
of others, are able in meete tyme to giue good direction
and counsaile. For, as there are some whose experience
only haue made them learned to encounter actions and
accidentes, & in the incountring are right circumspect and
valorous, yet can not such in Counsaile giue the best di-
rection, for the generall encountering of inconuenien-
ces: so there are others on the contrarie, whose prudent
care to prouide for euerie occurrence, that to the vnder-
standing at first and before action is represented, is such
as if euerie thing shold fall out according to their deli-
beration, no doubt would assure victorie: but, comming
to ioyne, faile on the sodaine what to resolute of. But
when the spectacles of the one are ioyned with the eyes
of the other, in that souldier doubtlesse compleatnesse
and perfection dwelleth. For, as glasses artificiall, con-
cording with the nature of each sight, aide and pre-
serue much the sight of euerie eye; so Arte ioyned
with experience, in warre especially, giueth an assurance
of perfection, aswell to preuent the worst, as to pro-
uide for the best, and that vpon an instant; which
beareth great swaie in battailes. Wherefore, in the
first place as for those that are minded to bee Tra-
uailers in this kind, they had need to learn the grounds
of the Arte of warre before hand, that such may make
the best vse of their times; namely, Arithmetike,

A Compleate
Souldier.

The first point
of learning in a
Souldier.

The second
point of consi-
deration.

The third,

The fourth.

The fift.

Geometricie and other Mathematicke sciences, that may happily traine them vp to more iudgement in one yeare (it so they also passe some time in historie) then others in fift. Secondly, being thus prepared, let them consider with themselues that no one discontentment wage them forwarde, but to enable theselues for to do their Countrie good, and Prince seruice, when occasion shall bee profered. For, such as go otherwise cannot be assured of Gods protection, blessing or fauour: for want wherof we see how vainly the greater part of these Trauellers spend their times. Thirdly, they are to ponder whether at such time as they would trauaile, their Prince and Countrie shall not neede to implore their seruice either at home or abroad: For, in such cases it cannot but argue vanitie to trauaile, when as their Prince or Countrie shall haue speciall vse of them. Fourthly, to accustome themselues to endure extreamities, of heate and cold, of paines of body and minde, of bodily trauaile in swift and slowe motions, and to be able to manage euery sort of armes offensive or defensiuely vsed on horsebacke or on foote: that, when such shal come to serue in the warres of any Prince, estimation attend on them. For, none can be iustly reputed for his particular a cōpleat soldier in action, but he that is able to serue in all attempts in any kind of seruice with iudgement and resolution. Fiftly, let such bend their trauels into those Countrie, either wher their Prince maketh war or fauoreth; or go vnder the conduct of such Princes, as are neerest friends vnto their Prince & Countrie. For, it is vnseemely that any should choose to serue rather vnder strangers then friends. Lastly, to this must be annexed, that such trauaile for their greater benefit into those Countries where best seruice and discipline

pline is to be learned: for that maketh a Soldier to be vnder good discipline & to see good seruice; which is in duple respect, either of the enemie against whom, or in the Countrie wherein such serue. The enemie against whō men serue, doth aduāce the seruice if he be stirring, & alwayes plotting of some matter against his enemies, whether hee keepe the fielde or lie in Garrison: In like sort may the seruice be bettered by those vnder whom men serue. The consideration of the Countrie is tri- ple, that maketh the seruice good, which in the ende shall perfect a Souldier: the first is, where the Countrie is champaigne, & that either of Mountains or of Valleyes: the seruice wherein makes men alwayes to stand vpon their guard, and to be well accompanied in euerie designe. The second in couert Countries, marshie and boggie; which are the aptest for stratagemes and surprizes, making men watchfull & prouident euermore to suspect the worst, wheresoever they come. The third and last, are the fortifications of Countries, or those Countries that stand most vpon them, which employ the spirits and ingenious parts of Souldiers, after an extraordinaire manner.

The first *Nauarre* and *Sauoy* are apt for, and the Lowe Countries that bee wasted: The seconde, *Ireland* will furnish men with: And, in the worlde for the third, a man cannot haue better experience then in the Lowe Countries. So as when such Trauailers haue gotten experience in one, if they desire perfection, let them trauaile for the other: For in few Countries & wars shall men finde all.

Then, being arriued into the Armie or Garrison and entred into the seruice, first, with great diligence euerie

What maketh
a good soldier.

A triple kind of
seruice, to per-
fect souldiers.

thing of speciall make contained either in discipline or service ought to be obserued: and for euerie mans better vnderstanding, let them discourse thereof and question. Secondly, let such be verie studious to obserue all lawes and ordinances of that discipline; as also to obey euerie speciall Commandement of their Cōmanders: for therin consisteth the honor of a soldier. And though the disciplin permit much libertie of idlenes, (wherby many are entisled to gaining, vnholy & viprofitable exercises) Let such, being strangers especially, abstain frō those childish recreations, and either confer about things they are ignorant of, or reade such books of warre & historie, that may sharpen and giue knowledge continually to them; or with company follow the managing of Armes offensive or defensiuē, wherin men cannot be too skilful, or the exercise of vaulting, leaping, swimming, darting, shooting, & such other of the arme as gather strength & nimblenes to the body, which in wars are of no small prooife. Thirdly, aboue all things let strangers feare to mutinie, or accept of quarrels, but rather put vp iniurie then offer any. For there is a ciuill and honorable redresse of wrongs, in war, to be expected from the General, Mareschall, & Cōmanders of the Armie, whose sentence ought to be expected in all things of the same nature, yea in accepting of Combates for the honor of ones Prince and Countrie a-
gainst the enemies, if occasion be offered.

Note.

4 Moreouer, let such take heede, they neuer offer to accept of Combate, for the honour of another Nation, if any of the same serue in the same place: for that is an iniurie to that Nation. Fourthly, as none may serue vnder infidels, in case there be wars in Christendom: and as none may go and serue vnder such as are doubfull friends vnto their

part I. *The Trauailer.* 31

their Countrie or Enemies; so are all to be carefull to serue; where the right is most apparant, and where the Gospele is preached in the armie, that God may giue the best successse. So in case there be no wars in Christēdom, let such trauaile to other nations (after licence obtained of their Prince) and seeke seruice of such Princes that neither warre against Christians, nor haue an ill quarrell in hand. For, as it is a shame for any to take part with enemies or with infidels against ones own Countrie: so it is requisite on the other side that they serve in those wars amongst infidels, whose cause and quarrel is iust & good in the sight of men. Lastly, let all those who will make their pretence good in the opinion of men, carry themselfes so stictly in these and other common duties pertaining to souldiers, as that they make not profession thereof, but to establish peace and tranquilltie, when happily they shal returne home to their Countrie, as good Bees with wax and honey, to their hiue of the Common-weale, and demeane themselfes so in times of peace, as they giue ensample to gowned men, of peaceable and orderly liuing; neither in riot nor in ambition, or pride, which keepe reuell roupt in the dereigled crue of Trauailers. Now, as concerning the last order of Voluntarie speciall Trauailers: namely of Physicians.

By the word Physician, is meant first such as haue the lawfull calling; and either haue alreadie or intende to haue degrees, that they may giue countenance to their knowledge. Moreouer, by the name I conceit such as haue the facultie, and naturall knowledge of euerie thing, concerning diseases or wounds in the bodie or minde of man.

For

Two knowled-
ges requireable
in Physicians.

For, the remedying of all which, there are two things requirable; namely, the simple knowledge of euerie living and inanimate thing, whether of Mineralls, Vegetables, sensible Animalles, or of man and the experience how each of these in feuerall Countries and bodies haue their certaine operations. And seeing without doubt God hath planted, in the world, meanes (either of simples or of Compounds) to remedie any sickenesse or cure any wound, although the knowledge or meanes be not alwaies blessed; wee may collect the lawfulness of Physiciās trauile also. And though God haue fitted euerie Climate and Countrie with meanes to relieue the common distresses and grieuances of men, yet wee see for want of knowledge in Physicians either how to vse the simples in their owne Countries or how to compound them aright according to the *Dose* of euery body natural, they are enforced to search into other Countries for aide.

For, though we haue, as other Countries, many singular things to remedie the decay or disquiets of nature; yet seeing the simples of other Countries, for some particular bodies and grieves, are more naturall then many compounds of our own, & the skil is lesse to apply them, why shold not necessitie make Physicians trauel for knowledge as the old wife for neede. We see the artificiall Bezar stone to be lesse profitable for some bodies then the natural; the fained *Sanguis Draconis* the the right which is brought frō *Africa*: & so of such like adulterous resemblāces, which necessitie, & mens gains haue laboured & arted. In the Vniuersities of learned men, that science, and store of bookeſ of all things in the world for simples and compoundes according to their natures, and

and vertues are better described then any one by his own
trauaile can amend : (For in Trauail there must ne-
cessarily bee much time spent, and little practise had at
home : and practise is no doubt the best thing that ma-
keth a good Physician) neuer thelesse for some diseases
a man shall happily learne more by trauaile, then by all
these at home.

For, there are many of our capitall diseases easily cu-
red in other Countries . Now then, hee that will make The studie of
Physicians, good of his pretence, must labour into the grounds of
Astronomic and Astrologie, as of proportiō. For, with-
out these, such wander without a guide in the wildernes
of nature. Moreouer, during their trauaile (after licence
obtained) let them make vse of euerie thing they shall
see ; aswell of things knowne as of the vnknowne. For
the difference of Climates and loyles, alter much the na-
ture of euerie thing.

In like sort must such obserue the persons in euerie Common and
Country, so particularly as they can, and marke their
accidentall
diseases, common and accidentall diseases, & to take knowledge
of their cures. So if there be any speciall Bathes , Wa-
ters, Pooles, Spawes , or Springs , the operation
whereof may cure any maladie, to learne their ver-
ties.

And lastly to frequent the most famous places and
companies of learned men, whereby such may better
their knowledge, & increase their discourse : which is no
small thing, in a Physician, to be well mannered, ciuill,
wittie, and pleasant, and of able disposition to delight his
patiēts by discourse. Moreouer, if such light vpō simples,
which are either of a strāge nature or that excell ours, let
them bee carefull to transplant them ; hauing a care

*The vertue of
Physicians.*

to the soile, climate, and growing of such, that Arte here may repaire the naturall defect of the Countrey. But considering many, when they returne home, are tainted with the humor of most trauailers, namely selfe conceipt, and better thinking of themselues then is convenient, let them be as respectiue to relieue the poore & the needie as the rich. For many Physicians will not go out of the doores to saue a poore mans life. Moreouer, let them be carefull to administer noe desperate or vñknownen thing vnto any: for such, as in the foriner case, are no lesse then murtherers before God, if their patients proue not well vnder them. Neither let couetousnes ouer-rule them, as those Physicians and Surgeons that dallie with mens bodies to get much monie: but let euerie one accoumpt it his duetie to do good to any. And in so doing they shall finde God their Physician not only of their bodyes but of their soules: wheras otherwise the saying of our Nation may be applyed fitly vnto them, *Physicians cure your selues.* Thus farre of the speciall Voluntarie Trauailers.

The ende of the first part.

The



The second part.


 Hese Generall Voluntarie Trauailers are of the temporall Nobilitie of the Land, whether superior or inferior: and before they vnder- take Trauail, if they will be bettered thereby, are to vndergoe sixe dueties. The first is to counsaile and deliberate with themselues, whether they bee moued with the iust pretence of doing good to the Common weale, whereof they are, and for the enabling of themselues, with such knowledges as appertaine to their seuerall callings: or whether their owne lusts and affecti- ons pricke them not forward. For oft men are deceiued for want of due consideration thereof, which turneth the plots of men topsieturie. And though it be hard to resolute on this with humane strength and reason, (for that reason, which by nature is in man, is feeble and dif- fereth

These Volun-
taries are to
vndergoe sixe
points before
trauail.
The first point,

fereth little from that of brute beasts) yet there is another reason in man, or the same at the least enlightened and sanctified by God, the which through faith and knowledge of his revealed will, teacheth man to do that which is good and pleasing in his sight. Wherefore, as this reason is pure & of an holy vnderstanding nature, so must the resolutions of men (if they would be approued and crowned with blessing) be shaped accordingly. And therefore all particular affects, rising from the disordinate appetite of man, corrupt and vnsauorie (as Ambition, Sensualitie, vaine glorie, couetousnes, vanitie of knowledge, & such like) must die in these honorable kind of Trauailers; and in lieu of them the rootes of all vertuous affections must be planted, to the glorie of God, the good of themselves, their Prince & Countrie. For, considering these are principally the select members ordained to trauale, by the appointing hand of God, to helpe the motion and gouernement of the helme in temporall & ciuill causes oftentimes, let such take heede those vaine and gadding humors plucke not downe the iudgement of God, to presse such to trauale for punishment of their wayes; whereby none can seale vnto themselves the assurance of life, or prosperitie, during their trauale or afterwards.

Five principall
euil mouers
of men to tra-
uale to be
shunned.

The second
point.

Knowledge &
Iudgement the
enablers of
trauailers.

Now, in the second place it is required that such examine themselves before trauale, whether they haue capable parts answerable to the callings of these Trauailers. The capable parts of Trauailers consist in knowledge and iudgement of those things that may best profit them in trauale, and furnish them of things needful, by which men are fitt to accomplish so honorable an enterprise.

By

By Judgement is meant the vnderstanding age, seeing into the affaires of their native Countrie: Knowledge, it is of the wants which are naturally in vs; the which are to be supplyed and repaired, by learning and experience.

For, as without judgement men cannot gather the best things in trauaile, that may fitte iumpes with the State of their Countrie and themselues: so without knowledge things cannot bee performed well. And therefore it behoueth euerie one, so intending to trauaile, to be endued with learning and discretion: for by learning knowledge is atchieued, and discretiō enableth the judgement to discerne what things and Policies are to be received, what reiecte. And vnlesse men put on before trauaile these Armoirs, they cannot winne the forte of their desires. For, he that trauaileth to see experiences in other Nations, and hath not power to discerne, what are needfull to bee gathered, commeth home as a bodie to the graue without a soule. In which plight we see daily experience in this Land: for many trauaile young that want both: others of more vnderstanding that want judgement: and others whose iudgements are actiue, yet faile in learning. So as many when they come home proue too subtil, & without conscience, in their resolutions, and consequently dangerous to be conuerced with; others newfangled hobby horses, & of final vnderstanding, or little the better to be conuerced with.

From hence the third dutie springeth, namely Instruk-
tion in knowledge fit for trauailers: the which is either
of things appertaining to the Country where such trauel,
or to theselues. First, as concerning things belonging to
theselues, they are three; qualities, vertues and sciences.

F 3. The

The defect of
learning or
judgement
what it bree-
deth.

The third point
Three things
appertaining to
theselues.

Qualities
duple.

The necessary.

For Ornation.

Their vertues.

The qualities are duple; either for necessitie, or for Ornation. The necessarie is the speaking or the vnderstanding of the tongues of those Countries into which such itauaile: for these are the instruments of knowledge and experience; without which men shall consume great time vnprofitably in other Countries, whiles they are learning the tongue. And therefore let such practise the tongues before they trauaile, that they make not a shadewe of their knowledge as many doe: who trauailing into other Countries attaine to nothing, saue the spea-

king of their languages. The qualities for Ornation, are practise in managing of Armes and weapons, skill in Musicke and daunsing and drawing the counterfeites of any thing: The estimation of all which are so approued that they neede no confirmation; For euerie man liuing in the Courts of Princes shall bee honoured by them. The second point of knowledge are vertues, which must be the Councillors of such in euerie Action, to make them esteemed, and make them right Courtiuers at the first entrance, in euerie forreine State. And therefore let them inhabite euerie divine and morall vertue, that traineth men vp to humanitie & ciuile conuersation: without which it is a vaine thing to trauaile and expect any good ende.

The last and third point of knowledge is Science or the knowledge in naturall and mathematicall Artes: that is to say, an insight in the grounds of Astronomie, Astrology, Cosmographie, Geographie, Hydrographie, Geometrie, Arithmetick and Architecture: all which who soeuer trauaileth shall employ, and without which many things of note shall be foreshowen, and left vnperfectly knownen. For, the better men are grounded in these

these, the more profit shall they make of their times. In so much as if a skilfull fortifier or Architect doe but lay his eyes vpon the modell of any Towne or fortification, he will deliuer the true plot, strength or weakenes naturall or artificiall that it containes, or ghesse verie neere; the which an ignorant person can neuer doo, but by chaunce. So it is of those which excell in Corography or Geographic: who but riding poste through a Countrie will make a particular description of euerie thing seated on the earth, in proportion or neere, aswell of Townes, Fortes, Hous(es), as of Riuers, Hills, Dales, Woddes, Plaines and Wyses, or any thing else that lies within the kenning of their eies, or by necessarie collection. And therefore we finde recorded that in times of war messengers of the enemie were wont to be blinded, when they approached neere the fortifications or Campes, and so carried backe till they were out of kenning. The which may be saide of the rest: For these

Artes are instruments to settle and fixe in the memorie obiects that fall to the senses, but especially to the eye: The rules of
Art are as faith
full helpers of
mens memo-
ries.

euен as wee see the practicke Musicians will instantly play whatsoeuer chaunceth in harmonies sound to their eare. I consideratly left out Musick among the Mathematicall Artes, though it be an excellent Science: yet in a Trauailer or Gentleman let it be rather a qualitie, as we haue saide to grace him in conuenient times, and places to be sociable, then a Science whereof men make profession. For, a Gentleman may haue the qualitie to play well vpon gentlemanlike instruments, without the Science or Arte of any grounds of musicke; euен as there may be excellent Musicians that can not strike one true stroke of any instrument, and yet both concluded vnder

Musick rather
a qualitie then
a Science in
trauailers of
this kinde.

vnder one name. For the theorie & practicke in Musicke are two; & the one seemely for gentlemē of other means, namely the practicke: although it cānot be but a singular commendation for any that excell in both, so that hinder not other more necessarie sciences. As touching the knowledge of the Countrie wherein men trauaile, wee haue in other places prescribed sufficient rules to make prouision, and to remooue inconueniences, so as for breuitie the same may be omitted here.

The fourth point.

To be well accommodated of all things needfull.

To trauell in a State soever a man be, it is not good to trauaile with priuate fashion a greater traine, then neede requires. For, it is vnpossiblement gainefull that such an one shall attaine vnto the light of many things and secrets: which more priuate men may. Neither can it quit cost, since the voluntarie action of any subiect (vnlesse in some publike seruice of their Prince and Countrie) ought to bee contented with meane pompe. For, such in a strange Countrie are subiect to scoffes,

scoffes; and in an Enemies or a Neuters Countrey,
Ialousie and publique eyes will bee looking on
such.

In the fist place it is required, that they resolute to The fist point.
goe into such Countreys, the state of which may best
like the State of which they are, and which may af-
ford them best gaine of knowledge and experiance; What Coun-
either to reforme in them defects of nature, or to tries men must
benefite most their Common weale. And though resolute to tra-
the enemies policie auaileth most vnto the State of
ones Countrey, yet when such that haue made their
abode there, shall returne, it is doubtfull, how accep-
table that may bee. For commonly, great suspicion
tendeth on such long after, vnesleſſe in the *interim* of
their trauailes they carrie themſelues with riſenti-
ment and reſpect. The Enemies of every State are
two, ſuch as ſtand out in Religion, and contrary opi-
nion, in the ſeruice of God: and ſuch as iniuſtice, ei-
ther of not due reuerēce exhibited, or of defamatiōn,
or of preiudice, in goods or persons really, or collate-
rally, dayly worketh amongſt Princes. But of Coun-
tries to be trauailed into, there is a double confidera-
tion, whose friendships are auaileable to the Com-
mon weale: to weet, Those that neigborhood, Re-
ligion, alliance, perpetuall vnitie, and ſuch like natural
and ciuill bonds, haue conioyned in loue, league, and
confederacie: and, Those which merchandife, mu-
tuall commerce, and ſuch like foraine policie to be-
neſit each others Land, haue linked in amitie: VWhich
also are by ſo much the more fast tied, by how much
one standeth in neede of another, how farre ſoever
they bee diſtant off. In theſe, Trauailers ſhall reape
most Two enemies
of an estate vp-
on cauile. A twofold co-
federation of
Countries
friends. What Coun-
tries afford
most gaine to
travell in.

most profit & contentation fortheir Common weale. For as he that would learne any facultie, had neede to studie the best books that write thereof; so a Trauailer that laboreth for the good of his Countrey, must frequent those places, that afford most points of needfull knowledge and experience. And though a wise man may collect, out of euery Coutrie he abideth in, some profitable obseruations, yet the neighbour countreys of this Iland yeeld more requisite considerations than others. Hereof it commeth, that by the motions of *France, Spaine, Germany, the Lowe Countreys, Burgundie, and Denmarke*, this Realme is in action, & made sensible, either of trouble, detriment, or quiet; whereas the troubles of *Muscouie, the free Townes, high Germany, Italy, Barbary, the dominions of the Turke and Persian*, incommodate this nation little, but by diuerting of the trade of merchants another way. But as touching those Countreys, which afford particular gaine of knowledge and information of maners and ciuill cariage, these Trauailers shal find in euery good and orderly gouernment thorow Christendome, but singularly here at home, & in the Courts of *France, & Vniuersities of Germany, Spaine, and Burgundie*. And though *Italie* haue the common prayse for these, yet the inconueniences and corruptions, that are mixed with the ciuilitie of that Countrey, may other wayes perswade men of iudgement. And since I seeme to contrary the opinions of many worthy Gentlemen, let it not be impertinent here to consider soone spec-

Why men tra-
uail into Italy. all things cōcerning that State. For, *Italy* moueth most
of our Trauailers to go and visit it, of any other State
in the world: And not without cause, it being an an-
cient

cient nurcerie and shop of libertie, the which to the
affectts of men is precious and estimable. Moreover,
I find amongst an infinite number of licencious mo-
uers, fise seemly haters of men thither, hardly found
otherwhere all together. The first is the temperatnesse
of the aire, and fruitfulness of the soyle, with answer-
able delights, from, and in the Countrey. Yet we see
how slender a thing that is to drawe honourable
personages, vnlesse necessitie for health sake presse
them. The second is the speaking of the tongue and
residencing in the notable Vniuersities there found.
As concerning the tongue, although it bee an ex-
cellent and eloquent speach, of many other it may
bee to vs least estimable. Neuerthelesse, in vaine it
is to goe so farre for that, which at home with small
paines may singularly bee attained vnto. Moreo-
uer, the Vniuersities there are little beneficiall for a
Generalist, such as these Trauailers not vnworthily
arrogate. The third is the variable manners and in-
clinations of the people, to ciuitie and humanitie,
the which by right of prescription belongeth to that
nation of al the world. Yet considering the Court of
England at this day is the most compleat in all things
and vnto all people of other nations & Courts in the
world, and that which can make men(if they be as stu-
dious therin, as abroad, to enforme themselues) per-
fect in ciuility & good maners, & obseruant enough;
both for that the puritie of Religion(which is the best
Civilian) and the long continuance thereof with vs,
hath framed our Nobilitie in fashion, and our Prince
in State, to recommend the Court of England aboue
anie that I could euer heare of, in all points that are

Five specialties
in the commis-
sion of Italy.

1

2

3

England the
best Cour.

honorable and commendable: This is but in shew a
4 fond entiser. The fourth, is the multiplex and differ-
ent gouernments, and sundrie policies there found;
namely, of *Rome*, of *Venice*, of *Naples*, of *Florence*, of
Millane, of *Genoa*, of *Mantua*, of *Ferrara*, of *Placen-
tia* and *Parma*, of *Vrbine*, and others. But these be-
ing different gouernments from ours, and better de-
scribed already, than any one Trauailer is able to pen
downe: though this bee of the fwe the principall,
yet how little it bootteth our Sate, I leane to Politici-
ans to resolute. The fift and last, is the speciall gallerie
5 of monuments and olde aged memorials of histo-
ries, records of persons and things to bee seene thoro-
wout the Countrey. But this being a fantasticall
attractor, and a glutton-feeder of the appetite, rather
than of necessarie knowledge, I will mention no fur-
ther thereof. Notwithstanding, all these together
are auaileable, were it not for the infinite corrupti-
ons, almost ineuitable, that inuest Trauailers after
small abode there; as it is reported, I know not vpon
what ground, of the Realme of *Ireland*. Wherfore,
let these honorable Trauailers frequent the best pla-
ces: and if so bee they must needs goe thither, let
them heware of *Rome*, the Forge of every policie,
that setteth Princes at oddes, or that continueth them
in debates, little or much: the tempter of Subiects to
civil dissenssions, & the seller of all wickednes and hea-
thenish impieties, or the machediuell of euill policies
and practies, that are vnmeete subiects for these wor-
thy Trauailers to spend their time about. As for any
good thing, which that State can benefit a Trauailer
by, I haue not heard of, otherwise than the loathing
of

Italy a corrup-
ter of men.

Rome the
Forge of euill.

of the same afterwards: for which pretence no man hath warrant to trauaile thither, or other-where.

Now in the last and sixt place it is required of all Trauailers, that they demaund licence and fauour at the hands of God, vpon these grounds to protec^t and blesse them in their iourney; and not without the good leaue of their Prince and parents. For if it be a commendable point and duetie for a man to aske his Parents, Tutor, Master, and Prince leaue to trauaile, then is it the office of a man, to desire the same at the hands of God, who is the Soureigne of all those. For without his pleasure and consent alasse where are our motions to any good acte, or the meanes by which they are advanced or preferued? Without the blessing of God men trauaile in vaine. So that though this be the last considered of vs, yet is it the first and best of all things to be respeched and performed. For since knowledge, learning, experience, honour, health, prosperitie, and all other bles^sings, be the mediate or immediate gifts of God, it is a foolishnes for any to perswade, and blesse their owne actions without consulting with God the eternall reason, that guideth all things to their proper endes; yea, the dereigled Trauailers to labour in vaine, and for a punishment to retурne home no better, than when they went foorth; and peraduenture in many things worse. For, as the obseruance of his revealed will encourageth man to goe forward in all godli-nesse, and commendable actions; so the neglect there-
of maketh him taste of his secret iudgements, prepared for the carelesse and wilfull breakers of his com-maund and will. Hitherto concerning the generall dueties before trauaile.

In the interim
of trauaile sixe
things are to
be obserued.

The first.

In the interim of trauaile, there likewise resteth sixe generall observations of these Trauailers for the aduancement of their peregrination: Whereof the first is to attempt nothing without consulting with their conscience, and imploring the fauour of God, that euery action may haue a promise of blessing, and acceptation aswell among those with whom such shall liue, as of their owne Prince and Countrey, when happily they shall returne. The negle^t whereof openeth the gate to infinite dangers and euils. For, the feare of God, which is an adjunct to this duetie, serueth for a curbe to restraine all improvident & violent courses, that carie men into inconueniences, and for a guide to aduise them of all things warrantable, honourable and pleasing in the sight of God & men: and therefore it is requirable, that these diligently euery day priuately conferre and consult with God in their spirits and prayers made vnto him. The first thus regarding the stay of the soule; so the second office respecteth the good health of the bodie, whereof Trauailers are not to be carelesse & improvident: for he that dependeth on fortune, exposeth himselfe to many deceits, perils, & losse of time. I therfore obserue three preuenters of mischieves, & inconueniences to the safety & health of Trauailers, namely, Diet, Trauailing or Exercise, and moderation of Passions.

Three preuen-
ters of mis-
chieves in tra-
uailing.

Diet.

First, let the diet of euery man be so moderate, as neither the ayre wherein such liue affliet them, either with exceeding heate or cold, the which in some countreys Trauailers shal meeete with, but by little and little accustome their bodies to endure the hardnes of the Countrey clime, which to contrary bodies is very dan-

dangerous suddainly. For which cause, *Auicen* the notable naturalist auouched, that if a Scythian should violely, & in a very short space be trāsported into *India*, either he would suddainly fall sicke or die : the which he would not necessarily bee, so be it he tooke time in trauaile by land or sea. Neither let any continue long in those places, where the aire is pestiferous, vnlesse their bodies can away therwith. For which cause the *Cynicke Diogenes* rejoyced after his banishment, that he made a good change to be exiled from *Sinope* (a most piercing and sharpe ayre about the confines of the *Euxine sea*) to liue afterwards in *Greece*. And lastly, let the diet of all men, for eating, drinking, sleepeing, clothing, and such like, be answerable to euery ones nature, that such may alwaies keep themselues in one temper, if possibly, Winter and Summer; the which is the greatest preseruatiue of mans health.

The second preuentor of inconuenience of health Exercise, is trauailing from place to place, and dayly exercise, when such are abiding in any place, with moderation and respect. For, ouer-much labour distill the vitall and animal spirits, which is most dangerous. For the trauailing from place to place, sixe things are to bee regarded. First, to haue in journeying (if neede require) faithfull and honest guides and companions : and in speciaill cases, let such change rayment with their guides. Secondly, let them of two wayes take the least dangerous, and most passeable: so as alwayes the neerest way is not the best to bee chosen. Hereof the Germanes haue a saying, *Gut vneg vnib vnar nie krumb*: and wee haue a Proverbe not much vnlike, The farther

Sixe things in
journeying to
be regarded.

1

2

way.

3 way about, the neerer way home. Thirdly, in long journeys to be prouided of meat and drinke, and such like prouisions. Therefore those that passe thorow the deserts of *Arabia, Tartarie, Persia, Scythia, and the Carouans of Swecia and Musconie*, make large prouisions: and for some passages, as in the sea of *Sande in Africa*, and other places, men are guided by the Compasse, standing in need of Pilots for the passage.

4 Fourthly, to make prouision against the extreamities of heate and colde, that in some places are outragious, in which the seasons of the yeere are to be respeted. Wherefore he that will trauaile thorow *Swecia, and Musconie* on sledges, vnlesse he shall rub his nostrils with the shewe and yce, to recall and settle his motiue spirits, he shall be in extreame danger to lose them thorow the excesse of colde. And in the yeere 1498, of seuenty thousand Turkes that made an irrode into *Musconie*, fourtie thousand suddenly were frozen to death. Whereupon the Turkes verily beleue, that the Polonians and Muscouites are defenced by the celestiall powers. No person is able to trauell out of doores in the *Troglodites land*, without shooes, the ground is so scalding hote: insomuch that they roste their meat, by putting the same into a brassee vessell, and setting it in the Sunne. And in the kingdom of *Naples and Champain*, the heat is so great, and ayre so pestiferous, during June, Iuly, and August, till the first raine of September, that the better sort will not trauaile, though the King commaund them, from home. Let thele suffice for Trauailers to beware thereof, vnlesse vpon vrgent necessitie, and with good respect.

5 Fiftly, to be prouided against the rage

rage of wilde beastes, and of robbers, the which by good companie is the safest way alwayes. Lastly, to arriue early at their Lane or baite, and to looke that the chamber where such lodge be well seated and defended: to haue in their chamber a Tinder boxe to light fire or candle; and finally, vnlesse need require, to dissemble departure from the Inne. Of this last, a man cannot bee too carefull.

The third and last preuentor of sickenesse, and censurer of health is passion, which is quadruplex (according to the four complexions generall of men) namely, Mirth, Sorow, Anger, and Patience: the which remedie or continue euery distemperature of the mind. And as, *per antiperistasis*, bodily discords are tuned and appeased, so it is of the mind. For Mirth is a cordiall to sorowfull and melancholike bodies; wheras sorow so much contineueth that humor, as desperatenesse, or frensie, or both is to be feared: Sorow, in meane, maketh sanguine bodies, and merrily disposed, wise, & full of respect. But of these two, mirth is euermore to be commended, so it be not ouer-light & vncivil. So chollerick bodies, seeing they are fretting & angry at light occasions, let them cure their imperfectiones of nature by patience: for such are otherwise vnsociable & dangerous to be commersed with, as endangering themselues. For I neuer saw so cholericke a man, but hee hath met with his match: and this of strangers is reproueable. So those of flegmaticke spirits that patience hath enfeebled, that such want the harts of men, as ordained to suffer all things, though this be a ciuill & singular vertue in Trauailers, yet let none bee in extremity so patient, as it make himself a sot & a foole,

Moderation of
Passion.

to heare his God, and his Prince & Country, and his honor wronged, whē as honestly and fitly he may, & ought to make resistance or apprehension. Finally, as the tyrannizing of these, subiect many to incurable euils, bringing to consumption the vitall and animall spirits: so ought every worthy Trauailer to prevent these inward mischiefs by godly and timely counsell, that those slike passions frustrate not his enterprise.

The Law of
God the best
Counsailler and
Physician of
the soule.

The third,

The fourth.

Now in the third place, let every Trauailer bee of such honest and seemely carriage, towards all with whom they conuerse, for ciuitie and humanity, as neither contempt, derision, irrisio, pertinacitie in discourse, bitterness, or no respect be vsed. For these be dissoluers of friendship, and daungerous perturbations for anie stranger, in the Countrey of an other.

Fourthly, it is the duetie of all men to fit and ap-
plicē themselues, not onely to their maners and cu-
stomes with whom they liue; but singularly to haue
an eye of diligent watch to their particular affaires as
well for knowledge and encrease of experience, as
for the retention of a sound and holy conscience. As
touching the first branch, let no man loose the raigns
of his owne lust and fancie amongst strangers, so that
he expose himselfe to reproche & scandal. And con-
sidering many nations are apt to deceiue, a man must
liue warily with them, taking heed he giueno offence.
And though the customes of other nations, where a
man liueth, are to be followed, yet in the case of God,
or of a mans own conscience, ther ought to be a scrup-
ple. For as it becommeth none to leave the truth, or to
exercise any wicked actiō there; so neither let any fol-
low the beastly guises, or wicked customs of the cou-
try

part 2. *The Trauailer.*

51

rey, wherby honesty & good maners may be corrup- What custome
ted: but in every State to obserue the, as Diet, Appa- are to be fol-
rell, Gesture, Curtesie, and such like, which in some countreys.
followed in other
places are precisely to be obserued. But as cōcerning
that other branch, let men auoid to sacrifice or do re-
uerence to any Idle or Hobgoblin. For though ma-
ny haue so large a cōscience, that they perswade the-
selues, so they keepe their hearts to God, they may
bend their knee, and bow themselues before such
trash without hurt at all, yet God will not forget
the hypocritise of such. For who so vseth any out-
ward reuerence to any Idle or diuel, incurreth the
wrath of God, and is thereby made subiect to all im-
perfections and euils. And if in ciuil matters many be
wonderful respectiue, that they will not come in pre-
sence, when they know for certaintie, that they shall
see or heare their Mistris, Prince, or friend dishono-
red, how much more ought al men in the case of God
to be precise; not only to shun the sight & hearing of
their God blasphemed, and dishonored by their Mas-
ses, and estimation of reliques & images, but to seeke
to right the same, if it lay in their powers?

But cōsidering no stranger hath warrant, at this day, No Customes
to oppose himselfe against them in their owne coun- in frraine
try, let him rather abiure so heathenish a place, States, how
where he cannot liue freely, than endure the sight wicked souer-
thereof: yea, though some thinke themselues dif- likely with
chargeable, if they trauaile, and not both see & heare
them. If there be any such, let them imitate that wor-
thy *Themistocles*: who hauing, in the vaine yeeres of
his youth, accustomed himselfe to learn an endure the
sight of many things, which in nature hee abhorred,

which gaue him the smacke of an excellent memory, yet in the better time of his yceres he did spend more time, to learne to forget things vnnecessarie and euill, than in learning that which was honorable; & found it more difficult & hard for him. For, the knowledge of much euill tempteth man ful oft, & withdraweth the hart more out of the way, than the strength of naturall reason can ser him aright againe long after.

The fift.

What things
are chiefly to
be exercised.

The sixt.

Fiftly, let every one, in his calling, exercise such or- nate and seemely qualities of the body, that both may enable them for ciuill conuersation, as also for auaire in things requireable in Nobilitie and Gentlemen. And of the nobler sort it is required alwayes, that they discouer spirited bodies, and more active minds than other Gentlemen, labouring to perfet them by much industry. The things to be exercised, are, horsemanship, managing of all sorts of weapons, musicke, dancing, Poetrie, limming and portraiting, vaulting, running, & practising the fife strengths of the arme, namely, griping, lifting, thrusting and holding out at the armes end, pulling and drawing, and throwing or darting. These by practise wil give vigor to the defec^t of nature: for by nature it is impossible to be strong in all, the one being contrary to the other: the benefit wherof is so great, that little men shall haue no dis- aduantage, by the greatest persons in the world, in ex- ercising, or single encoutring, so the one practise and the other never. But these, being recreations, may not hinder more necessary studies, though to excell in them be honorable, and right excellent.

The sixt and last generall duetie, which is the ve- ry point which euery Trauailer ought to lay his
wittes

wites about, To get knowledge for the bettering of himselfe and his Countrie: This, being the obiect of their Counties defects and the subiect of Trauailers, in a word containeth Sixe principall heads of knowledge which are to be learned in vnderstood: namely, the tongue, the Nature of the people, the Countrey, the Customes; the Government of the State; & the secrets of the same: the which are to be sought out wheresoever there shall come. And though some one of these inuest many with the honorable title of Trauailers, yet in how much any shall be found defective in any of these, by so farre is hee short of the compleatnesse and true estimation that appertaineth to Trauailers Regular and honorable. These things are the vtensils, and materialls of States men, concerning forraigne matters: the which many active mindes though sitting at home are well read in: and except it bee for the secrets and other occurrences, alteratiōs & changes, the difference is not much betweene the home States man, not hauing spent some time in trauaile, & the compleate Trauailer, for forraigne matters. Yet, herein hath a Trauailer the start of a home States man, which is fed by aduertisements only, and is ledde by other mens eycs: Euen as a Soldier in Action may presume of better euēt, then the Theorist, whose booke rules, in accidentall things, faile many times as in particular motions. For, the eye hath a more perfect sense in iudgement then the eare, if the same be rightly considered by iudgement.

The meanes
whereon all po-
licie is grown-
ded.

Of these sixe the tongue is the first by right to be discourse of: the right knowledge whereof is somewhat more then wee required such to learne before they vnderooke trauaile. For, now in the *interim* of trauaile

it is requisite, that Trauailers grow in perfection: otherwise such as stay at home may ranke with them, which is reproachfull. The perfection wherof consisteth in three things, namely, in vnderstanding, speaking, and writing the same.

Three perfecti-
ons in Langua-
ges.

What the vnu-
derstanding is
of a tongue.

The State of all
Languages at
this day.

To vnderstand a tongue perfectly, is not barely to vnderstand what is read or heard pronounced, but to obserue the peculiar phrase, idiom & constructiō of words, and singularly to note whereof the tongue hath his speciaall deriuation if it be a deriuative, or his composition: wherin Trauailers cānot be too good Grāmarians. For, in these dayes there is the true confusion of Babell and Languages, through the world either deriuatiuely, or compotitiuely, or both. And though at all times the like might be auouched, howsoeuer there was generally held many ancient Tongues, as the Hebrue, the Chaldean or Assyrian, the Arabian, and the Egyptian; yet by their characters and composition it is euident that they were all contounded, or perished, sauing the Hebrue, which was the most auncient of all the rest; and the spring from which the rest deriuatiuely or compotitiuely are descended; necessarie and imitation, being the parent of these and succeeding Languages. For, Adam the good Grammariān of the Hebrue tongue, appropriated words, not *ad placitum*, but according to the nature of things; and framed a certaine idiome of speach which in his dayes was generally spoken till the confusſion of Languages.

So, since, other Monarchs of the world haue exco-
gitated words according to the light of nature, and ope-
ration of things vnowne, to perfect their deriuēd lan-
guages by composition and meere inuention.

Now,

Now, as we see the simple and vncorrupt Hebreue Tongue was the originall, to other Languages, and singularly to the Phoenician, Chaldean, & Assyrian, (these two only differing in that the Assyrian had the purer dialect and tellish of the Hebreue) so euerie Monarchie haue arrogated the derivation and composition of the Tongues subiectet vnto them. Hereof it comes, that the foure Monarchiall tongues are accompted originals, by usurpatiō, and not of proprietie: namely, the Chaldean or Assyrian, which in the first Monarchie was famous, & to particular States subiectet gaue words and manners of speach: Howbeit, the Armenian, and Arabian languages held their own though in some wordes and phrases they might be by commerce cōfounded, as we see other neighbour Countries through the world bortowe and search from others to appropriate their tongues. So was it of the second Monarchie, the Persian, when not onely the Chaldean becāe corrupted, but that Language also was driuen to search after the phrases and words of the Persian, till the third Monarchie came vp by *Alexander*, namely; the Grecian: the singularitie of which tongue for proprietie of words hath derivedit selfe into the veines of all Ciuil Countries, but singularly of States tributary, making the fourth Monarchie glorious, namely the Romaine. And for this Monarchie stretched it self far and neare, we see the generall esteeme of the Latine tongue, through Europe, giuing as it were derivation, vnto the Italian and Spanish tongues, with many proper and apt words: making also France, Germanie, England and other Iles & Coutries fertile by the proper idiom of that tong, as tributary States to the same especially wher Colonies or gouernmēts were establisht. Herof it comes to

passe

Under the second.

Under the third.

Under the fourth.

The deriuatiō
and Cōposition
of English
tongue.

passe that our English tongue hath a smacke of the Brittanish (which is a deriuatiue from the Grecian or Natolian tongue) of the Latine, of the Scottish, and Pictish, of the Danish, Gothish, Vandalish and Norwegian, of the Norman and French tongies; and also of the Flemish and Walloisli: which though not by conquest, yet since the reigne of Henrie the first, by permisiō haue inhabited this Land whereof our tongue rellisheth also: as in these dayes (through commerce and affaires) of the Italian and Spanish and Irish tongues, howbeit we hold that the Brittish tongue is one of the Eleuen mother tongues in *Europe*. In like sort stāds the French tongue, the Italian, Spanish, Scottish, and Dutch (though of others the most pure) being fallars and good gallimau-fries of others tongies according either as they haue beene conquered and governed by strangers, or thorow commerce stand in neede of one anothers wordes and phrases.

The reason why
one tongue is
esteemed aboue
another,

Wheroft it may be concluded, that euerie language in his owne Countrey is most honorable, and equally ancient, though it be a deriuatiue, *quoad tempus*, but not *quoad perfectionem*. Neuerthlesiſſe, wee ſee ſome Languages more general then other, & more eſteined here in *Europe*, and that for two cauſes. One through ſituatiō of the Coutrie, which maketh other neighbour Nations of neceſſitie acquiſit themſelues with one anothers Language (the which chanceth to few Ilands) that they may trafficke and haue commerce. Hence the French, the high Dutch, and the Sclavonian tongues are generall tongues, paſſing through many kingdomes and States. The like may also bee alleaged for ſome other States within the Continent that haue been at any

time

time great, and enforced others to seeke to them. The other cause is thorow the perfection of the tongue, as of copiousnes & learning contained therin, the which also make the same generally to bee regarded for necessarie of knowledge, or for perfecting their owne barbarisme. Hence the Greeke and Latine tongues are so generally taught and learned, thorow the greatest parts of the whole world: the words and phrases whereof are so well knownen, that the Princes of Europe negotiate and contract in writing in the Latine, as the Turke with Christian Princes in the Greeke, as also for that princes Soueraigne will not yeeld at this day the honour to other Kings than to those that are indifferent, and cannot bee challenged of any people. And hence haue the French and Italians gotten the starte of vs, in that their tongue was sooner refined, and cast into booke of many arts and histories and points of knowledge: though at this day the English tongue draweth neare to the glory of the best of them. Lastly, hence it commeth, that the yong Gentlemen of England affect so much the Italian tongue; For that containeth spirit of inuention, good phrase, vtterance, and delightfull matter to their appetites.

Why men treat
in the Latine
tongue for the
most part.

The cause why
we esteem the
Italian tongue
so much.

But to returne to our point, let Trauailers (hauing made obseruance of these things, concerning the state of the tongue of that countrey wherein they trauaile) moreouer take paines in the speaking, according to the naturall accent and tune of the countrey. And as, by much reading and labour, a man shall attaine to the vnderstanding, and consequently, by a diligent obseruation, to the writing; so by confe-

rence

What the writing of a tong
is.

rence and much parley the speaking of the tongue will be soone attained vnto. And in speaking of the Tongues, euery Countrey's accent, time and tune is best without affectation: Hence wee see those that speake the high Dutch, do striue to vtter their words highly, and with spirit, not budling as the French, but distinctly, as the Italian & Spaniard, yet not with that chaunting manner. Likewise in speaking the Latine there is a more ciuill elocution and cariage of the mouth, than in speaking the high Dutch, or Sclauonish, & with greater tēperance, yet with some affectation like the Italian & Spaniard: euен so in writing elegantly, euery tongue in effect hauing peculiar Characters, men must follow the most esteemed fashion both in franning the letters & sentences, according to the Orthography of the country. I meane, hauing occasion to write letters, let such vse that kind of hand most common and commendable, and those phrases which in letters almost euery nation hath peculiar, as in sub. and superscriptiōs. For, the least error in these, may either offer wrong to the party written vnto, or discouer weaknes & imperfēctiō reproueable in Trauailers. Lastly, as the vnderstāding of a tongue is gottē by good Authors, principles, & common conference with men: so to speake the tongue well it behoueth a Trauailer to frequēt those places & persons, where & amongst whō the tongue best flourisheth. And as the Court & Citie excel in the dialect, and fine phrase; so the Countrey phrase & words are of no leſſe esteeme and regard: in so much as no man can be accounted worthily excellent in any tongue, that wants discretion to speake Court-like and Country-like, when, and where it is requisite. Moreouer, considering the manifold

nisold Countries that Trauailers may come into, it
may be demanded here (although we haue long plod-
ded vpō the tongue already) whether euery tongue be
of equal importance, to be perfectly vnderstood & spo-
ken of these Trauailers? For answere wherof, I presup-
pose two rules: first, it is impossible for any man to be
an obseruer of things required in these Trauailers, &
an excellent linguist in al tongues, considering the in-
finite time such an one must spend in the gaining of
thē. Secondly, there is no such necessity for a Trauail-
ler to learn them all; wherfore let him busie himselfe
about such only as may stand his State & Country in
best auiale, if so be he shal happily come to prefermet.
This resteth in the iudgement of Trauailers chiefly, To
make election: for somtimes the state of things alter,
that necessitate a State to haue in recommendation the
general speakers of such and such tongues. But for this
Country, no one rule of certainty can perpetually hold
to all men, considering many Trauailers prescribevn-
to thē diuers ends: as some the knowledge only of the
tongues; others trauaile for knowledge contemplatiue,
to whō the Hebrue, Greek, Latine, Chaldie, & Syriack
tongues are most precious, wherin all ancient monu-
ments of things past to bee knowen, are treasured vp;
which rauish more the mind, then the knowledge of
things present, by how much they prognosticate fu-
ture euent. But for these honourable Trauailers (in
regard of their pretence) the Latine, the French, and
the Spanish tongues are most necessary, and like to
hold. So the alteration of things causeth a necessity for
a season to trauaile in the Italian, as at this time the
Germane and the Lowe Countrey language, that
of Denmarke, Muscouie, and such like confrontire

Whether euery tongue be of
equal importance for tra-
uailers.

Those tongue
are best, that
profit most.

Tongues most
needfull for
this State.

tongues: The which let Trauailers busie themselues about, more then other tongues, that for illustration and contemplatiue knowledge, and learning, are to bee respected, whensoeuer it is requisite. Let these things suffice for the first point to bee respected of Trauailers Voluntary.

The nature of
the people; the
second point.

Five discou-
ters of the na-
ture of people.

The first disco-
uener of the
peoples nature.

Two causes of
ciuility or bar-
barousnesse.

2 The second is the nature of the people of that Nation, in which they trauaile; which is the generall inclination, sway, maners, and fashion of the in euery common motion, or action, whereby may be discouered imperfection in things euil, or apprehension of that which is good: by the ensample whereof other Nations may generally reforime things amisse, and establish their policie, euen as Trauailers in particular may fashion themselues for all seasons, places and persons to be compleat, in ciuill conuersation in the iudgement of the world. Now that Trauailers may discouer this amongst the people of a Nation or State, let them consider fife things: First, whether the people bee ciuill or barbarous. Secondly, whether they be free or seruile. Thirdly, whether religi-ous or profane. Fourthly, whether warlike or effe-minate. And fiftly, of what condition of bodie, and disposition of mind. These containe the maners, na-ture, and inclination of all people in a generalitie; of which we will discourse in order. And first, therefore, let Trauailers consider, whether the people in gene-rall be ciuill or barbarous; and that whether by dis-ci-pline (the best Civilian Master) or by naturall tem-pe-ration of bodies. Such are the Grecians, and those of the Iles of Japan and Chios: as on the contrary side, the people of Africa, America, Magellanica, and those

of Northeast Europe and Asia, by nature barbarists.

The vse of which obseruation, for the Common-
weale, may appeare by these two rules; First that ciuill
nations, gouerned by lawes diuine and humane writ-
ten, may either be feared for enemies, or trusted for

Rules of policy
touching the
nature of peo-
ple.

friends in case they be neighbours, and of the same
Religion and of good abilitie. Secondly, that barba-
rous people are never good faithfull friends, but for
their profit, being euer wauering and treacherous,
nor if enemies other than mortall; yet if their power
be not ouer-great, are easily vanquished.

But the priuate vse that Trauailers must make to
themselues hereby, is to chase away such barbarous-
nesse and rudenesse as possessteth them, to establish a
more humane and sociable carriage. For better dis-
couerie of these, let Trauailers marke the gesture, ap-
parell, decencie, conuersation, diet, feeding, giuing of
honour, and all other actions of the people of a coun-
try, one towards another; regarding or contemning
all moral vices, with better iudgement than those fan-
tastickes, which bring home with them some apish
ceremonies of curtesie, and strange fashions of appa-
rell, but nothing else, to give them commendations
at their returns. It may not be vnownen moreover,
that there is no nation in the world but may be redu-
ced to ciuitie, and forced in time to put off barba-
rousnesse, seeing in all people God hath sown the
seedes of that which is good, within the furrowes and
fieldes of every ones heart: which groweth more or
lesse according to the pleasure of the seedeman, ma-
nifested in the proportioning of nature, whereof eue-
ry climate hath a severall stroke, as being an instru-
ment

The priuate vse
that Trauailers
are to make.

Meanes to in-
terpret the na-
ture of people,

The difference
of natures.

ment whereby God frameth capabilitie more or lesse to comprehend the same. Hence we see, those that inhabite vnder the intemperate Zones hot or cold bee more brutish, simple, and sauage than others between the Tropicks, and in the temperate. So also it is to be vnderstood, that no nation in the world, how Court-like soeuer, but hath the dregs and lees of barbarous inciulity; and that many heathen people, by the light of nature meerly inscribed in their hearts, rest for examples and reproofes to many ciuill nations governed by a diuiner knowledge, in points of ciuil actions & conuersation. For prooef whereof, behold how the English, Scottish, French, Italians, & Spanish, which are the most reformed & courtlike people, are tainted with some blemish of barbarousnesse, the which of other heathen nations they might learne to reforme.

No nation but
may be tainted
with barbarous
fashions.

The considera-
tion thereof.

And though of all ciuill nations we here may iustly chalenge preeminence, yet how barbarous are we in many things: namely, the Commons of this land, in the entertainement of strangers, pursuing them with the vncharitablenesse of hatred and despight, like the Lithuanians, that vse neither faith nor ciuility to them. Neither are we alone: for the Commons of France and Spaine carie as hard a hand toward strangers; whereas the African heathen Negros, are so charitable to strangers, that nothing shall be denied them, if it rest in their powers to relieue their distresse and wants. In like sort are the people of the East India, so respectiue of strangers, that the State deputeth certain persons to supplie them with all things requisite: and in case a stranger chance to die, the merchants of their countrey shall haue deliuered vnto them their goods

goods. And verely of al reformed States, ther is none, I iudge, more humane toward strangers at this day, than are the Nobilitie of *England*, & of *Polonia*. What vnciuilitie of manners and policie doth the Pope in most of his regiments vse, forbidding marriage to Priests: that which the Ethiopians, vpon the same inconuenience politike, permitted notwithstanding; rather hazarding the incōuenience of remilnes & couetousnes, than the mischiefe of many more horrible sins. How vnseemly is the custome of the Frenchmen toward their King, and ancients in nobility & yeers? Short of that the Arabians attributed to euery ancient in yeeres. Behold what great respect the Turkes, Tartarians, and Persians glie to their Princes: in which point the French come shortest. All men know how sauage the Italians are toward their wines by impriso-ning, cooping vp, & locking vp al, thorow the heat of their ielous harts, though themselues are the most Li-bertines thorow the world: And yet the Parthian hea-then are so courteous, ciuill & kind to their wiues, as without manifest proofes, they wil not be ouer ielous or suspicioius. From whom I suppose the French haue learned not a little renowne in that point, not trauail-ling to pressle down that, which like y Palme tree, the more it increaseth. Be not the Dutchmen most slouē-ly and sluttish in their apparell, & feeding? wheras the Africans detest the same, accounting bodily cleanli-nesse and honestie a point of dutie. And though the Turks and Indians, & other Barbarians of *Africk*, and the sauage out-lawes of many nations, eat their meat on the ground; yet are they more neat & cleanly, than those Dutchmen or our Irish. So the barbarousnesse
which

which of all other Nations possesseth those Dutchmen (except the Tartarians or Hell-hounds, which equally account it an honour to be drunke) to eate, to drinke, and become more vnciuill than beasts.

It is not reprehended in the Scythians, that cruell natiō: none daring to drink any wine, but such as the King shall drinke vnto, and giue vnto; which is commonly to those onely, that in times of warre haue killed most of their enemies, and shed most blood. For amongst them none are reputed valiant, but such as haue caroused the blood of men. Doe not the Egyptians refraine to eate or drinke more than sufficeth nature? and that for good cause, seeing superfluitie of meate breedeth all diseases, and many incurable. The reparation of which abuse nature teacheth in the Schoole of brute beastes. Hath not that enemie of reason of those Dutchmen and Tartars infected the greater number of our gallants, and those of ciuill nations, since their conuerse in the Lowe Countreys? In so much that at ordinary assemblies some striue to be first and most drunke: others are compelled to the like, against nature and manners, whereof many bitter incouueniences haue growen: insomuch as I see not why it should be a lesse matter for any that compels another to drinke against his will, and thereby miscarrieth in health, than in forcing any to eate or drinke poyson. And it is knownen, that vnder the raigne of heathen Monarchs it was a law, at feasts not to bee compelled to drinke more than euery man pleased.

The Italian, although in conuersation hee be not offensive, but obedient and humble to his superiour,

to his equall obseruant, to his inferior gentill and courteous, amiable to strangers and swimming in complements and louing tearmes, yet the least occasion dissolueth auncient bonds of loue; so vnsteadie and inconstant are they in ciuill offices noe lesse important then the other. As it fareth with those that frequent our Ordinaries, such as be gamesters, the least crossing of whom, though great friends and companions other waies, looseth the simonond of frendship compounded in many places, and many yeares, at an instant. For, such would haue the world know, the ciuitie that is in them cannot brooke vnciuitie proffered, without risenentment in the highest nature. And, as in picking of quarrells so in managing them, I thinke no nation hath beene so rude in generall. For, whether cause be proffered or no, or whether it stands men vp-on to make iust risenentment and seeke reparation for iniurie, or indignitie, or whether such be in the right or wrong, euerie man according to his fancie proceedeth, or as the state standes humorous. What Gothishe barbarousnesse possessteth the Italians, in the pursuite of their lust? What vnciuitie and alluringnesse to lust, do their Curtizans in gesture and apparell vse? And, though the Tarnastariās (a people inhabiting the Cost of Bengalā) neuer marrie women, before some white Christian or Mawhometan haue cropped their Virginities, yet afterwardes doe they carrie themselues so ciuily that the least inconstancie bringeth deaþ on such; not vnlike to an olde custome that the Nobilitie of Scotland vſed in times past to leuie the Virginitie of all such Maides as held of their Mannors: and in case such were married before homage Vir-

gineall done, to their Lords they were subiect to great fines. So by the like barbarous custome the chiefe sacrificing Prieit of *Calecut*, before the King would marrie his Ladie, was enioyned to take the Assaie of the Queene, and trie her Virginitie : for which acte the king alwayes rewarded him with an hundred Crownes. Yet wee see how detestable that barbarousnesse is amongst other heathen people, that death is thought to good for any Adulterer, or fornicator, or deflowerer of Virgines. Moreouer, what inconstant luxuriosnesse and superfluitie of vncivilitie, in fashions and apparell, toucheth the French ; The which, except of vs English, is reprooved of most Nations in the world.

And amongst many barbarousnesses of manners, how strange is that of the French mens dissimulation to their verie friends ? The which is left also hereditarie from the Lumbards to the Italians that haue any education.

I feare me, other Nations trauailing thither will say that we beginne to smell of that disease . Lastly , what fencerlike and gladiatorial behaviour bemaddeth the Germanes ? What corruption of manners generally reigne in the Italians ? Insomuch that other lesse accort Countries then ours haue this comon prouerbe, whereof it shall suffice to touch that of the Germanes ;

Multi Germani rustici

In Italiam proficiuntur angelii

Redeunt diaboli urbani.

What inconstant countenance, do these Italians sauer of ? What arrogancie and insolencie discouereth the Spaniard to his superior and equall ; what insupportablenesse

blenesse to his inferior and subiect? What falsehoods may men finde in the Gelderlanders? whereas Turkes being Heathens are keepers of promise. What crueltie and tyrannie do the Spaniards and Irish discouer to their enemies? What pride of the French? What pertinacitie generally do Schollers, Courtiers, and Soldiers discouer? What inhospitalitie do the Germanes keepe? What anger and hastinesse of the Irish? yea of the poorest kerne.

Thus, by these examples, may a Trauailer survey the ciuitie and barbarousnesse of Nations, in euerie vertue active or moral; chiefly in the Court and Citties. For the Countrie people relish of rudenesse The place of Ciuitie and Barbarousnes. euermore; though in some points they may serue for samplers of great ciuitie, and true carriages, of the which a trauailer must in particular make obseruance. But considering, that which is Ciuitie in one Nation is vnaccustomed and rejected in other States, it may be doubted how a Trauailer shall demeane himselfe to be compleat, and know which to retaine. The answere is easie: for it is euer presupposed, that it is no breach of office or of ciuitie being in another Nation to obserue the fashions, guises and customes, of the same, in things indifferent and ceremoniall, although they grate on barbarisme; as superfluitie of complements and words, such as the French and Italiens use, the manner of eating and drinking, whether vpon the ground lying along, as in *Turkie* and *Africke*, or standing: The manner of saluting with the hatte on without bending of the knee, without bowing of the bodie, without embracing, without profering of the hand, without conioyning, without kissing

Touching the varietie of manners what traailers are to obserue and follow.

and such like exterrnal customes of indifferencie, becomming well enough the boundes of euerie Countrie. For, though it be a rule with vs that those ceremonies, and ciuill vses come neerest to the point of true cariage, and consequently most commendable, that expresse humilitie, and curtesie, and encrease affection of most kindnesse and humanitie (hence comes our salutations bareheaded, and hand kissing, bowed bodies and knees, embracings, conioyning and shaking of the hand, peculiar to great personages; hence the Italians and French haue gotten *probatum* of their humilious phrasnes and kind complements of kissing their hands; the Spaniardes of humbly kissing the hands of those they respect and conuerse with, men as women, the Dutch in their carrowsing in like sort as we vse, in contracts by imposition of hands and afterwards by kissing them) yet we see the nature of the Italians canot brooke kissing openly of women, nor the French being long bareheaded; and in like expressions other Nations are as precise. Notwithstanding, in the expressions of moral vertues and vices, a Trausiler must be so curious and graue, that hee not only beware to committe sinne and do as the people do, but cleave wholly to the vertue and meane of things, abhoring blaspheming, swearing, rayling, malreporting, and such like vices of the tongue, as of all other actions and customes of wickednesse which are euill in their owne nature, without circumstances. And these Trauailers haue prerogative of other Nations to prescribe against many though indifferent and against all euill customes, that swarue from the rule of Nature & humanitie. Thus hauing long stayed vpon this haunt

of the first discouerer of the nature of people, the se-
cond offereth it self, for the Trauailer to know; Whe-
ther the people be *Free* or *Seruile*. For al people con-
sidered as Subiects are one of these two. And though
by nature largely cōsidered, one man is equally so free
as another; none more seruile (for seruitude is poli-
ticke) yet we see some people politickly seruile as free,
some more, some leſſe, according to the alteration of
times and things. By the words seruile & free then are
meant, not the naturall (since all by nature are seruile
to sinne and vnrighteousnesse, and are equally free
from miserie and subiection) but the politicall, which
maketh some people free, in regard of misery and ser-
uitude, and other seruile to slauery, miserie, and sub-
iection. Now seeing all people of a State are vnder
subiection in generaltie, in this place the nature of a
people must bee sought out of such as are free from
slauery and miserie, and of those that are seruiled vñ-
to them. Of people free in this sense, there be some
by prescription enfranchised, the gouernment of By prescriptiō.
whose States by good lawes haue made them free
from long miserie or slauery: Such are the Commons
and Nobilitie of this land, whose freedome is such, as
they enjoy their owne things so freely as the Prince.
The like may be sayd of the States of *France* and *Ger-
manie*, and of other well ordered Common wealths.
Moreover, such freedome generally reigneth in
France, as with vs here in *Kent*, that what slau or
bondman shal but land in *France*, is immediatly made
free: and whosoeuer abideth one yeere in *Kent*, shall
be euer after enfranchised. Moreover, there be others
free by arrogation, who according to the state of By arrogation.
Freedome or
seruilenesse
politically.

times and things licentiously vse their libertie. Such in times past were the people of *Denmarke*: whose force was their law, in so much that their Prince held his royaltie at their *placitum*. For, if at any time they misliked any of his actions he was instantly deposed, and an other set in his place. Such at this day is the freedome of the *Venetians*, that they seeme to beare a hard hand ouer their *Dukes*. And such is the common nature of euery *Democracie* and *Aristocracie*. Lastly, there bee some whose policie and state haue continued them in much freedome from miserie and slauerie, as euer striuing against seruitude. Such were the *Sclauonians*, the *Switzers*, and the *Lumbards*, the *Neapolitanes*, in the *Romane* gouernement: in so much as these people being euer confederates with that mightie Empire, yet durst they giue succour to the banished from *Rome*. Such were the *Hungarians* against the *Turke*.

Such generally are the Nobility of most Christian States, who as *Libertines* are euer out of tyranny, before the *Commons*. Such are the *Spaniards* that chuse rather to die than to be made slaves. And such is the naturall affect of those that either haue enjoyed long freedom, or feele sensibly the hard yoke of bondage. In a word, such are the people of *Ireland*, who not being accustom'd to ciuility and obeisance, spurne so much against the same: For, the Nobility spurn against subiection; & the *Commons* follow their *Lords* & *Leaders*, thorow want of ciuility & Christian knowledge that keepeth every man *in officio*. The markes of liberty and freedome of people are riches & ease; both peculiar to the *Grecians* and *English*; the *Germanes* a bound

By policie.

Ciuitie the
meanes to o-
bedience.

bound in ease: the Venetians procure their liberty by their riches.

These things cōcerning the freenesse of people. The like in effect be considered of those people which are seruile; namely, whether they be seruiled thorow tyranny & oppression, or thorow depression & keeping vnder violently; both sorts being subiects of misery & calamitie. Of the first sort, we heare of the Tartariās ^{1. By oppression.} vnder their *Cam*; for the whole State of all they haue standeth at his fancie to dispose of: the word of whose mouth serueth for a sword to reuenge him of rebels, and yet they reioyce thereat; neither dare any man say, This is mine, or anothers: neither can any man dwell other-where than his Lord assigneth him. The Liuonians vnder the Duke of *Muscovie* are so seruile, that they dare not but call him *Tzar*, or King; where none other nations doe the same. Moreouer, so seruile are the Muscovites, that they call themselues the slaues of the Duke: neither dare they sell any thing, before the Dukes officers haue surveyed the same. A like seruile are the people of *Lithuania*, in so much as the officers of the Countrey may enter into any mans house, and take their pleasure of any thing; where no farmer dare come in the presence of his Lord, without gifts or bribes. So the Commons of *Sweuia* in times past were in great misery vpheld by their Princes and Nobilitie: For, all commodities passed and repassed thorowe their fingers. Lastly, such are those people, whose ouer-rulers are Tyrants, as the Turke generally thorow his Dominions; the Pope ouer the Cleargie, and many temporall States. Nowe of ^{2. By depression.} the second sort of Seruile, wee find the husbandmen ^{on,} and

and tenants of *Italie*, who liue hardly and poorely to vphold the Gentlemen their Land lords. So liue the Boores vnder the Germane Nobilitie, in greater miserie and subiection, than the poorest person in this land. Such are moreouer the Commons of a Nation where either ciuill warres, or omission of good and holesome lawes reigne. Such of late time were the Boores of the Low Countries, and Pesants of *France*: so finally are al those Commons whose Nobility like *Solons* great flies breake thorow the net of the Lawe, and where the Prince is remisse in gouernment.

The markes of seruile people are hereby ga-

seruitude.

Now the markes of seruile people are hereby ga-
thered, namely, Pouertie and Want, and excessive
paines-taking and moyling to gaine their living. Such
were the Irish: such are the Moores.

Rules of policy
touching the
same.

It now remaines to shew what vse a Trauailer shall
make hereby. First, by these, the loyaltie and vn-
steadiness of Subiects are discouered: then their con-
stancie and reuolting humor vpon occasions profe-
red. And lastly, who are to be trusted for friends, and
who feared for enemies: These being instruments
for the Politician to plot vpon; and therefore I will be
sparing in the discourse.

The third dis-
couerer of the
peoples nature

Religiousnesse
or Profane-
nesse.

The third thing that discouereth the nature of the
people is for our Trauailer to consider, whether the
people of a Nation or State bee *Religious*, or *Pro-
fane*. These wordes must be restrained; considering
Religiousnesse is properly taken for the godly exer-
cise of that profession, without Idolatrie or superstition,
the which is true Religion. All other shewes are
shadowes irreligious, and not substantiall professions.
In like sort may it be said of *Profanenesse*: which is of
those

those people who leauing the pathe of mans dutie toward God wander in the field or wildernes of error, either through ignorance, presumption, or imperfctiō. Wherefore, that our Travailer may not bee put to plunge, the words in this place implice a larger vnderstanding. For, by religious people is meant, such as are passing deuoute and zealous in religion, be they Christian, Heathen, or Antichristian. So likewise by prophanie people I conceiue Libertines, Atheistes, and politike religious people, who oppose themselves against the superstitious and deuout practise of godlinesse: as temporizers and epicureall worldlings. In this first sense most Nations in the world at this day are & haue been euer deuoute and religious: some in the truth, as the true people of Itraell, and all such Christian people as of the certaintie of the Scriptures and worde of God do serue the Lord as hee commaundeth, reiecting humane traditions and superstitiousnesse, as prophane-nesse politique and damnable. Heereupon rose that worthie custome of the Nobilitie of *Poland*, whensouer the Gospell was a reading in their Churches, To draw out their swords, signifying, that they were readie to defend the truth thereof, if any durst oppugne the same.

And hence no doubt at the first sprang our custome heere in *England*, of standing on our teete and rising vp, when the Articles of our faith either are a reading, or during the reading of the Gospell; thereby expresing that by this wee will stand and abide against the world and other like ceremonies, which superstitiō I feare hath corrupted. Heereupon, are the Saxons noted to bee verie deuout, but withall opinionatiue.

L So

Religious in
Idolatrie and
superstition.

So are the Bohemians devout and zealous withall.

Moreover, some are religious in idolatrie: as were the Egyptians, the Assyrians, Philistines, and those uncircumcised people that worshipped strange G O D S. Such are at this day the barbarous people of the East and West Indies, that worship the vgly shapes of Diuels, of the Sunne, Moone, Starres, of the Elements & of other Creatures. Othersthere are devout in superstition: as the Turkes and Persians, who with much devotion are trained vp vnder the policie of their Prophets *Mahomet* and *Haly*. Lastly, there are some blinded wonderfully in Idolatrie & superstition: such are the Popelings and those that goe vnder the name of Catholickes, but abusively. The which religious proceeding is so hatefull to those that follow the *Greeke Church*, but singularly to the *Muscouites*, that if any of their Nation bee but reputed to haue spoken with a *Latine* or *Romane*, it behoueth him to bee purged, before hee shall bee intertained and received to partake of the Communion: for they accompt such polluted.

The verie like may a Trauailer consider of the people, which be profane: such as the Epicures and Temporizers are that florish singularly in *Italie*. And according as it hath beenereported of the Normans in times past, that they cared little for any of Gods seruice: So, the Romanes profanenesse, and contempt of vertue every Nation is full of; Like as it hath beene spoken of the Cicilians, that they regard no man whilst they themselues are in prosperitie.

Thus a Trauailer may referre vnto his proper head the nature of the people concerning religiousnesse or

pro-

profanenesse, the which may in generalitie and in particular stand him in much stead. Moreouer, I suppose it also very needfull for a Trauailer, to consider whether the people Religious or Profane so stand; by the omission or want of lawes, or by the feueritie of Lawes or customes. For, though religion cannot be constrained, yet it may bee restrained by ordinances, so as a Trauailer shall hardly discerne it. Hence wee see the Nobilitie of *France* passing deuote of Custome, the Gascoignes religious without superstition, our Commons in times past verie superstitious; as generally are all that bee newly weaned from poperie. Thus much as concerning the religiousnesse or profanenesse of people. The fourth resteth to be considered: whether the people of a Nation bee *Warlike* or *Effeminate*: Whereof let a Trauailer ground his obseruation vnder these three heads: namely, whether the people be effeminate or warlike through naturall complexion: Hence wee diuine all phlegmatickes and sanguinistes effeminate by nature; as all melancholickes and cholericke warlike. Secondly, whether the people be effeminate for want of good discipline, as commonly those are where either vices, or great excesse abound; these being great withdrawers of mens courages, weakening and poisoning the powers of soule and body, so as without discipline such men are vnapt for the warres altogether. Lastly, whether the people be warlike through the feare of Tyrannie, or by good discipline. For as discipline maketh some that naturally are cowardes and phlegmatickes good soldiers in time: so want of discipline we see giues the reiges of exces to breed vices & corruptiō of the soule.

^{A consideratiō.}

The fourth dis-
courser of the
peoples nature.
A triple confi-
deration of
warlike or
effeminateenes.

hearts, and enfeebling of mindes otherwise of good temper for the warres : such are the sanguinistes. And as the excesse of commodities in a land make men idle, so the barrennesse enforceth others to be industrious, which is one of the best discouerers of a warlike people. Hereof it came to passe, that the Sicilians have been noted for cowards and esteinate; whereas the inhabitants of the mountaines and *Alpes*, haue euer carried the name of hardie & warlike. The like some haue obserued in the Lowe Countrie people, till discipline and feare of tyrannie procured them some choler. Wee reade of the Lithuanians for want of good discipline to be so effeminate and cowardly, that they neuer goe to the warres willingly: and oftentimes being prest giue great summes of money to be released from the seruice. So in times past (as *Eusebius* reciteth) were the people of *Africke* so effeminate and faineants that the woenen did euerie thing abroad for marchandise and husbandrie: as it hath been reported of the men of *Holland* that were wont to carrie their fardels on their heads, whereas the women did carrie their burdens vnder their Armes. Yet so warlike were, by the same ground, the Denmarks, that going to the warres the souldiers would neuer abandon their leaders, but die in the field rather then flie so long as their Leaders liued: it being moreouer an infamie reputed for souldiers to die in their beddes, or of other sickenesse than that which commeth by warres. Herby also we finde the valiancie of the Switzers according to their discipline: whereas the Arabians and Asiaticques are tainted with cowardize. The English likewise are feared of all men for their valiancie, euen as the Hungarians are reputed hardie and stout. In so much

much that they haue beeene branded for grayhoudes & wolues in regard of other Nations but Hares and Foxes; Whereas the people of little *Britaine* haue been esteemed timorous, especially where they bee opposed by the English in like sort were those of *Picardie*.

Lastly, do not all men see heere in *England*, in *Scotland*, in *France*, in *Italie*, *Spaine*, and *Germanie*, that these things do alter the people from warlikenesse to effeminate: and contrariwise good & long discipline are meanes to recouer their ancient glorie? whereby a *Trauailer* shall not only discouer the present estate of things, but be able with the politician to diuine into what chaunces such people may fall.

The fist and last discouerer of the nature now remai- The fist disco-
neth, for a *Trauailer* to make obseruation, namely: of uer of the
what *Condition* of bodie and *Disposition* of minde the peoples nature,
people be of.

As touching the condition of bodie, Three things are to be respected: First, the Stature; whether tall, lowe, or of meane size of person. Secondly, of what complexion: whether faire, browne, blacke, tawnie, fatte, leane, slender, or well limmed; whether deformed or mostrouous in nature, hauing more or lesse limmes, then the common sort of people and such like: which for breuitie sake by examples I passe ouer. Thirdly, whether the people bee long or short lined, and whether healthie or sickelie, and whether great feeders and drinckers, or not: The vses whereof being common, I passe them ouer. In like sorte for the inclination and disposition of the peoples mindes, foure things are to be considered. First, whether the people bee giuen to idlenesse or paines

The peoples
condition dis-
cernable in
three things.

1

2

3

The peoples
inclination
discouered in
foure points,

taking; then, to what occupations and trades they are accustomed. Thirdly, whether they bee addicted to letters, or otherwise incurious of learning: Lastly, what vices and vertues the people are most gauen vnto; and that whether by defect or administration of lawes, or by their own temperatures. The least of these are of moment to be vnderstood. For besides the particular profit that euerie Trauailer shal reape thereby, there is a publike and multiplex of stuffe for such (if so they happily afterward step to the helm and be called to aide the motion therof) to worke vpon, either to reforme evils in their own Common-weale, or to mooue commotion or pacification twixt forraigne Powers and nations. Which, for that these are the materials of politicians, I omit to explane how and in what sort. And forasmuch as the nature of people in this point may be the better discouered in particular, I propounde foure Censures, which open the verie affects of the heart, vnto such as couet to know in particular the secrets of euerie ones

Foure bewray-
ers of mens
affectiones to
vice or vertue.

They are the exercises, the diet, the apparel, and the con-
uersation of men: of which, if we may not offend, we wil
consider a little, how & in what manner they may stand

a Trauailer in steade either to establish peace, or to enter-
taine war, in case of imployment. First then, of exercises
some be honorable, others for pastime and recreation.
Such as follow the honorable, whether warlike or of
learning, discouer good instruments of peace or warre.
For, as by the exercises of warre men shew coura-
gious and high mindes, spirited and strong bodies: so
by exercising points of learning and knowledge, ho-
nest and settled mindes are bewraied; and consequently
meetē

Exercises triple

meete persons, the one for peace the other for warres. Those, that exercise for pastime and delight only, are marked for corrupt, and weake members in a State, ei- the for peace or warre: yet rather affecting peace then warre.

The second Censure is the diet of men. *Diet*, it is Diet triple, either of meate, of drinke, or of sleepe. Those that be Epicures in any of these three, are to be taxed for the most part for slouthfull, vicious and effeminate bodies. Those that be temperate in these three, and accustome their bodies to endure hardnesse, may be obserued for men of action and employment: and as these may prooue good instruments for warrie, so the other are scarce good for either.

The apparell revealeth like affections; which consisteth either in the fashion, or stiffe, or colour. Those that keepe the fashion which is approued in the Court, if they be Courtiers, shew discretion and constancie. Where, on the other side, they bewraie lightnesse and fickleness, vnlesse in speciall cases. So doe all those that affect vneasie and vnhandsome fashions. Those moreouer are not euer the wisest that are first in the newe fashion, but such rather that come in the taile; if they doe it in this respect, to see first whether the same bee better and more necessarie then the olde. But seeing fewe Nations in the World be variable in fashions but wee and the French, I will shut vp this point, that there is a meete fashion for Courtiers, for souldiers, and for other people, necessarily distinct. For, the Courtier respecteth comelinesse, the soldier ease and warmth, the rest are variable; according as they stand in yeares, or humors, or necessitie.

As

As concerning the state of apparell: Whosoeuer weareth not good apparel, being a Courtier, and in Court, beseeming this Estate and being young, discouers his discontentment or want of meanes: so they that goe more costly then the guise of the place or their habilitie can beare withall, or not respecting times, places and persons, reuealeth vanitie and hautie Ambition. The like affections are bewraied by the third, to weet the Colour; it being for the most part generally through the world respected for a Concordance according to the fitnesse of yeares, of persons, of times, & places; the which are circumstances reuealing the affections or imperfections of men in the colours of their apparell.

Conuersation.

The last Censurer is the *Conuersation* of men, with the vertuous or vicious; whereby the secret carriages of the minde be discouered. For, as those that keepe euill companie bewray imperfect mindes: so such as conuerse with the vertuous may be obserued for honest and trustie men to be imployed in the affaires of their common wealth, either for peace or warre, if other things concurre withall. In which conuerstation an eye must be had of such to discerne, what wisedome, valour, temperancie, liberalitie, yprightnesse, couragiousnesse of minde euerie one of the nobler sort in his actions discouers: and contrariwise of the vices and capitall euils that reigne in them. But of these wee haue opened enough: and alto concerning the nature of the people: it now remaineth to speake of the thirde point of knowledge about which a Trauailer must busie himselfe, in the *interim* of his Trauail: namely, in the suruay of the Countrie wherein he shall trauail. But

The third
point of know-
ledge.
The suruay of
the Country.

seeing

seeing the consideration hereof is multiplex, it would be to many very tedious to handle euery species and subdiuision largely. Wherefore we will but make a discouerie, & touch onely the most necessary things to be vnderstood.

Of the Countrey there is a sixefold consideration: as first of the name, to weet, wheroft the Countries or Cōmon-weales name hath his deriuation; how many sundry names it hath had since the first habitation thereof; and finally how long it hath continued in each name, & what were the causes of alteration. The which things forasmuch as frō records they may be collected, we wil not insist vpon them: adding only by way of implicatio one vse hereof, That such Cōmon-weales as never haue altered their names, will hardly be subdued, or brought vnder the yoke of an absolute Conquerer: whereas those that haue been accustomed to change their names, may easily by Conquerers be perswaded to suffer a change. The second consideration is of the populousnesse or scarcitie of people; the knowledge whereof is so availeable, as a Politician cannot well plot, without good certificate thereof from time to time: for a multitude of people cannot well indure without much trafficke, without many friends; and in case of penurie, death, and want, not well without disorder. Neither are a few people to be feared for great enemies, or to be trusted for constant friends, and such like. Thirdly, of the situation of the Countrie, in regard of the earth and seas, as of the heauens; namely, vnder what Climate it lieth, and what signe doth patronize the same. But these things, being they may be attained ynto by

In sixe points
principally.

1. Name.

2. Populousnes

3. Situation.

4. Quantity.

reading & perusing of Mappes and sea Charts, let it be
 sufficient to haue remembred them. Fourthly,
 the Quantite (which is either of the length, breadth,
 circuit or figure of the Countrey) is to bee consi-
 dered. The which also wee omitte to enlarge by dis-
 course, considering by the rules of Geometric and
 Cosmographie, any may easilly attaine to the same.
 Only let this not bee impertinent to be superadded,
 how the marches of the countrey (if it be part of the
 Continent) is confronted with naturall defence or
 artificiall; how it borders on other Countreys, and
 what quarter there is kept ordinarily, whereof in
 the sixt and last generall point of knowledge, name-
 ly, in the secrets of the State wee shall haue cause to
 treat. The fist consideration is to bee made of the
 commodities to bee found in the Countrey: And
 the sixt likewise of the discommodities. Of these
 two last we will dilate a little. First, a Trauailer shall
 obserue the commodities of a Countrey, either as
 they stand naturally or artificially.

5. Commodityes.

Naturall com-
 modities fourie. The naturall commodities are fourie: namely, the
 goodnesse or temperatenesse of the Ayre, the Fruit-
 fulnesse of the soyle, the plenty of Rivers and Ports
 (if the same coast the sea): And lastly, the Springs,
 Lakes, Baths, Spawes, or Pooles, that haue any
 singular vertue in them.

6. Temperate
ayre.

Touching the first, let not a Trauailer weigh the
 goodnesse or temperatenesse of the ayre by his own
 constitution of body, that peraduenture can away
 well with the same, (as wee see some of our English
 bodies can away well enough in colde *Moscovia*, o-
 thers in hot *Morea*) but by the generall well-faring

of the inhabitants without pestiferous diseases and accidents, that seldomie chaunce to that Land and people; but extraordinarily. For, by the secret worke of God, there is no Nation so temperate, but is subiect to corruption of Ayre, when his secret will shall bee displeased therewith, and that by the revolution of the heauens, and of things ingendred and contained in them.

Touching the second, which is the Fruitfulnesse of the soyle, there is a triple consideration; either of such as mooue and growe vpon the superficies of the Land (as Vegetables, and fluing sensible things) or of such things as are hid in the wombe and veines of the earth; or of the molde it selfe. Touching the first of these, let Trauailers obserue what store there is found of irrationall *Animals*, either wilde or domestike, serving for the vse of man; and especially whether the Countrey doe yeeld a superfluitie; and whereof. As in generalitie, *Africk* yeeldeth the best Mules; *Europe* the best Lions, as *Herodotus* and *Plinius* make report, onely to bee found betweene the riuers *Nestus* and *Achelous*; the one coasting *Abdera*, a Cittie of *Thrace*; the other, being a flood of *Epyrus*, separateth *Acarnania* from *Aetolia*. So in particular, wee finde *England* yeeldeth the greatest store of good Sheepe and Wooll; *Muscovia* the best Bees, yeelding Honie and Waxe in plentie; and the best Furres. Moreover, let a Trauailer obserue what store of Vegetables; either of Woods, Trees for fruite, or plants the Countrey yeeldeth. For, euery Countrey hath his severall Commodities, and singularitie of them, fittid by the prouidence of God: *as*

as we reade of, in *Asia*, singular Cedars and Pine trees: so wee haue experience, that for Firre trees and ship-masts, *Denmarke* and the *New found land* is notorious; for Vines, *France*; for Apples and such ordinary fruit *England*; for Orenge, Limons, Pomegranates and such like, *Spaine* and other hot Countries; for oy'e and Oliues, *Candia*, &c. As concerning the second, which is of things hid in the veines and wombe of the earth (for what shall we need to enlarge the discourse with the huge woods to be found in *Germany* and *Bohemia*, or with the notorious Vegetables of other Nations) namely, the Mines of mettals and Fossiles whereof there are such fundrie species, as it may seeme impertinent of vs to be further touched, considering so soone as they are discouered, they bee committed to writing. Now the last of those three is the fruitfulness of the molde, yeelding vnto the industry of such people as Till and manure the same, abundance of all things: the which also we wil referre to the artificiall consideration of the Countries commodities.

3. Plenty of
Riuers,

The third naturall commodities of a countrey are the plentie of Riuers and Ports: whereof these things fall to the obseruation of a Trauailer; From whence they haue their springs & thorowfare if they be riuers nauigable, whether they be replenished with fish, of what kindes, and whether potable and commodious for the vse of man, how these doe accommodate the Country; and lastly where they haue bridges, foords, ferries, or may bee waded ouer. But if the Countrey be maretine, and ioyning to the sea, what, and what store of fish the coast aboundeth with; how the sea ebbeth

ebbeth and floweth in euery Port and Creeke, where there is good riding for shippes or boates; what shal- lowes, lands and flattes; and lastly, what good and dangerous landing; whereof in the secrets and last part of the Trauailers knowledge we shall haue oc- casion to enlarge. But a Trauailer must be so prudent in searching out these things, that he haue not a ma- licious or suspicioous eye cast on him; for it is one of the convictors of Spies. Now the last of the naturall ^{4. Springs and Baths.} commodities, as wee haue sayd, are Springs, Baths, Spawes, Lakes, Pooles, or other things of goodnesse and medicineable vertue and commoditie: the which are to be sought out in seuen things, namely, in their heat, as Baths and Spawes: in their tastes and sauours, as *Plinie* reporteth of a certayne Lake amongst the *Troglodites*, which thrise a day and thrise a night, for a season, was euer bitter and salt, and at other times sweete. Thirdly, in their colour, as *Diodorus* repor- teth, in *Egypt* there was a Poole, the colour of whose water was vermillion, which being drunke would make men bewray *secrets*. Fourthly, in their odour or smel, as that fountaine in the *Citic Lenca*, of a most horrible smel, spoken of by *Strabo*. Fifthly, in the mo- tion, at what time they are rising: as that fountaine besides *Haslea* which neuer riseth but early in the mor- ning, at high noone, and at the shutting in of the eue- ning: And if therein any euill thing bee cast that may corrupt the same, *Theodorus Zuingerus* mentio- neth, that for certayne dayes after it will not rise at all. Sixtly, in their effects, as that fountaine of *Salmac* in the countrey of *Caria*; which, as *Strabo* writeth, ma- keth men effeminat & lither. That of *Aphrodisium* in

Pyrrhea, that causeth barrennesse, as Plinie noteth, and such like. And lastly, what commoditie either of them yelde vnto the Countrey, the which chiefly isto be considered, of those nauigable Lakes that lie in the heart of the Land.

Artificial commodities, two,

I. Buildings
triplly confide-
sed.

Hitherto concerning the naturall : the Artificiall commodities now offer themselues ; which a Trauiler shall find chiefly in two things, namely, in *Buildings* or in *Trades & Sciēces Mechanick*. And though the liberall Arts may seeme to bee of the number, yet properly they are not the commodities of a Land or State. Because by the wrod Commodities is meant, things that may be transported from State to State, & caried out of one country into another : which the liberall Sciences well cannot saue in booke: For the operatiō of the liberal Sciēces seem to be Spiritual or Mathematical; wheras that of Mechanical arts sheweth to be corporal. But to our point, of *Buildings* there may be a triple cōsideration : First, what are the most cōmon buildings & houses of the country wherin the common people inhabite, and of what stuffer they are made: For almost every countrey differ therin. But whersoeuer great defects are of these, as in *Ireland*, *Muscouie* & other places, it is a note of pouerty & barbarousnes. Secondly, what manner of buildings are those of Towns & Cities, & of the nobler sort of people: for these euermore draw neerest to ciuility, and be freest from pouerty. Lastly, what is the Archite-
eturie of Forts, Townes, Sconces, Cittadels, Castles, Towers, and of places fortified in the land; about the discouery whereof a trauiler shall finde much use of his Mathematickes, learned before trauale: But before

before wee make discouery of places fortified, let it
not bee impertinent to consider seuen points briefly
in Cities or Townes: as first of the Quantities, Fi-
gures and Circuits as well of the Cities themselves,
as of their suburbs. Secondly, of their situation and
strength, and how they stand conimodated by sea
or land, or discommodated. Thirdly, of the manner
and matter of their buildings. Fourthly, of their pla-
ces and things of speciall note, as Gates, Fountaines
Bridges, Churches, Streets, Religious houses, palaces
Arsenals, Store houses Market places, Rialtos, publike
Ambulatories, Schooles, Libraries, Colledges, Vni-
uersities, and such like. Moreouer, of Vniersities it
must be considered, whether they bee of Physicke,
of the Lawe, or of any other speciall studie and pro-
fession, or mixt of all liberall Sciences together,
what number of Student: s, what companies of stran-
gers, their orders, priuiledges, and such like: lastly,
what famous men in learning flourish in them. Fift-
ly, the number of the people of the Cities & Townes
are to be learned so neere as may be. Sixty, the po-
licie of them is to be regarded: which resteth either in
the Ecclesiasticall, Scholasticall, Oeconomical, or po-
liticall gouernment: whereof the politicall is most
behooueful, and therfore we will insist only vpon the
same: and that in one word to discerne the maner and
disposition of the peoples living, whether in idlenesse
and pleasure, as the Nobilitie of this Land, and of
France, or in trades, and merchandise, as the No-
bility of the Venetian and Genoa States. Moreouer,
with whom they vent that which is superfluous in
their Towne, from what other places they ordinarily
bring

Seuen obserua-
tions in Cities
and Townes,

bring such things as they want and stand in need of: and whether they be driven to carie out their owne commodities, or are sought vnto by forreine parts: Let these things suffice, till the gouernement of the State in generall shall offer it selfe to be handled in the fift part, to which we do referre Trauailers that make doubt of any thing considerable in Townes or Cities. The seuenth and last consideration then of Cities is of the priuiledges, immunitiess, liberties, and freedomes of them: whether Colonies, Municipials, Prefectures, Cities confederate, assemblies, and such like. Now the other part of Artificiall buildings resteth to our Trauailer, namely, of fortifications. Of which, forasmuch as the true suruey of them is in many States very daungerous, we haue obserued, for the better easse and securitie of Trauailers, three safe wayes to prie into the secrets of them if accessse bee inhibited: First, to learne what are fortified holdes within the land, and what front and coast the sea, and where seated. Moreouer, within the land, whether they stand vpon riuers, or waters, or were built for other purposes than for the warres, and naturall defence of the land: whereof in most States there haue been diuers erected, as by the Nobilitie of *England* and *Ireland* for their priuate vses, and for ciuill warres fortified, & singularly in *France*, where the Noblesse for their priuate safegard, haue many strong holdes: as other Nations that a long season haue either feareed enemies, or sought freedome from subiection:

A consideratiō
of the naturall
and of the arti-
ficiall strength
of fortifica-
tions.

Whereof wee haue of late time experience, by the fortifications of the Lowe Countrey people. The sec-
ond considereth the naturall and artificiall strength
of

of them: The naturall attribute defence vnto a place in regard of situation: which may be cōsidered in hills, rockes, or waters that make the same vnaccessable or defenceable, wherof we haue a wonderfull example in the Isle of *Sarke* in our Brutish sea, which is by nature so fortified, as one man may defend the same Isle against the greatest Army that is able to come against it. Of like defence is in some respect the castle of *Garnsey*, & for a land Army the city of *Venice*, and of *Mexico* in *West India*. Moreover, let it be considered, whether equally in all places as the aforesaid, or but on some sides that defence groweth, as that of *Douer*, castle to the sea-ward, and towards the towne. Likewise what other naturall strenghts be within, as plenty of ground to preserue victuall, good prings that cannot be withdrawn or corrupted, & such like; which naturally doe fortifie places greatly in times of besiegings. Now th'artificial strenghts of Forts cōsisteth in y Matter or Forme and figure, whether without or within. Touching the matter & substāce of euery particular, let it be questioned whether they be of old or new erectiō: for the olde in times past were made of stone, bricke, or such like hard stufte, which now in the perfec-
tiō of artillery are more easie to be battered thā Forts of earth, & are foud more hurtful to the friend within, & fauorable to the enemy; yet in speciall cases where Artillery cannot come to batter, are notwithstanding momentable: the which if it be well considered, sel-dom shall men find old fortifications, but they were euen leated so, as Artillery could not play vpon them. In like sort are those new fortifications to be considered, of what matter (for of earth ther is diuers sorts to

make good fortifications) of what greatness, largenes, thicknes, depth, and height are the members of them: as wals, vammures, ramparts, curtins, cauallirs, parapets, counterscarfes, mounts, platforms, trenches, ditches, &c. and how replenished with water, what sluices, what Saleis, what *droit* and oblique passages are to the same: the which, discreet questioning, & good judgement of the eye, shall enforme a Trauailer of. Touching the formes and figures of Forts, that is either regular or irregular. The regular be either *Rounds*, *Quadrats*, *Pentagonons*, *Hexagonons*, &c. according to the quantity of the Fort, euery part answering in correspondencie. The irregular retain those formes which most naturally may helpe the weaknes of the place, yet answerable one to another, according to the rules of fortifications: wherof we had a notable piece of work for example, in that in *Ostend* in *Flanders*. And for better judgement herein, let it not be grieuous to any Trauailer, if so he happen into the warres, to obserue the notable means is taken in the field by good Souldiers for the fortifying of their Campes daily, after this irregular distribution. Now the last of these 3, that prie into the fortifications of Countries, is to vnderstād what Captains & souldiers ordinarily belong to them; their munitions, their paies, & finally their ordinances & priuiledges. Let these things suffice for the first of the artificial commodities of the Country.

3. Trades, Mechanick Sciences, sixe,

The second is that of Trades, and Mechanical Sciences; the which are fashioners and finishers of handicraft works made through mans inuention, & are in number sixe, for a Trauailer to consider of; thorow which al commodities passe and repasse, namely, *Husbandry*,

bandry, Clothing, Masonry, Carpentry, Smithery, & Engineering: these are generall heads, whereunto all other trades of necessary obseruation may be referred, that accommodate a Land. Let vs take Husbandry for an example, vnder which is comprised the sciences of gardening, of planting and grafting, of manuring, of grasing, of breeding and cherishing of Vegetables, Plants, beasts, and such like fostering sciences, for the nourishment of the creatures, but singularly of man: Vpon which also other infinite trades depend, wherof we will omit to speake. But to our point in hand; a Husbandry di-
coured in
three points.

Touching the second Mechanicall trade, namely, Clothing, a Trauailer must note what speciall stufce that Countrey yeeldeth for the same: whether of Leather, Furres, beasts skins, haire, flaxe, wooll, barks of trees, bombasic, silke, gold, siluer, or such like: and also how the same is employed, for garmets or otherwise.

Masonrie.

Carpentrie.

Smitherie.

Engining.

So the third, which is *Masonry*, requireth the knowledge of such as are workers of stone, brick, or mortar & their artificiall compositions and symmetries. The fourth, which is *Carpentrie* is displayed in wood Caruers, Ioyners, Carpenters, or builders of houses, shipwrights, and in all other dependances. The fist, to wit, *Smitherie*, is as variable as any of the former to bee sought into: whether for varietie of metals to bee wrought vpon, as Gold and Siluer-smithes, Copper-smiths, Brasiers, Tinkers, Pewterers, Founders, blacke and white smithes, & all such like: or for infinite kind of tooles and Vtensils, for the necessaries of man, the which are more excellent in some places than other, euen by so much as the matter and the Arts-men tend to perfection. The sixt and last is *Engining*, which being an extract from the grounds of Mathematicall knowledge, is also much the more to bee considered well of Trauailers, in how much there may arise many singular commodities to ones Countrey, both in times of peace & warre. Wherin let Trauailers make obseruatiō who be the most famous workers, & what admirable things they worke & bring to passe, either by conueyance of water by scrues, by pullies, by weights, by causing vacuumes or reinforcing of spirits together in narrowe straights and Cylinders, and by such other draughts of nature, kept secret from the vulgar sort: the which in the warres are so necessary, as in the citie for ciuill and necessarie vses. Insomuch as if any man trauailling shal grow thei by excellent, he is worthy the name of honor & estimation, though in other points he be found a weake obseruer. This thing being of such singular proose and vse

euery

euerie where, may seeme to priuiledge Trauailers above any one point of knowledge besides. About the consideration of which although wee could not dwell too long (for of it selfe it requireth a volume) yet other manifoult points vntouched doe craue our discourse now.

Only for discouerie let this be added, that whatsoeuer by naturall conclusions and (as wee say) by sleight, with small adoe effecteth great things (as to moue bodies contrarie to nature violently, and swiftly; to make powerfull any weake thing, and to discouer things vnto the senses afar off out of their kenning, or to penetrate any thing resistable) may be contained vnder the arte or science of Engining. Hitherto concerning the commodities of the Countrie:

The *Discommodities* now may easily be *ex opposito* 6. Discommo-
dities. collected from the former, to enlighten the sixt and last point, concerning the Countrie. Notwithstanding, we wil for better vnderstanding to some as it were make repetition. The discommodities then of Countries are either imperfetious, or wants. The imperfetions naturall, are either intemperatenesse and vnholesome aire, or extreame barenesse of the Soile yeelding little or no commodities, or abundance of cruel beastes: of which our Trauailer must haue a care, to vnderstand whether the same be not for want of good husbandrie in the people of the Countrie. The artificiall discommodities are likewise two, Buildings, and trades. The defecte of the one hindereth a Countrie from well peopling, of the other from well and orderly liuing. For it is a *maxime* in policie, that no Countrie can be euer ciuile and orderly where there be not good trades planted for set-

ting the Commons to worke, for the husbanding all such commodities as their Countrie yelds, and of such as are brought vnto the same frō forrain parts: the which to a Countrie much peopled is most needfull also. Thus much concerning imperfekteions. The wants are of those things properly, that other Countries abound with: which necessarily ciuill Estates doe want daiely, & must expect them from other places to furnish them. For though there bee many Ilands in the World, that content themselves and liue without the commodities of other places; neither have they other then a certaine naturall kinde of prouision, distributed well and orderly alike to all Nations for the naturall supportthereof: Yet being once brought vnto ciuitie, and to the taste of the World, either to be equall with others, or to be engrateined; there is no Nation or Countrie, but standeth in necessarie neede and want of forraine things: the which being once taſted of generally, it is almost impossible to be left and forgotten. The conclusion then of this point, for our Trauailer may be, That he obſerue what ſpeciall thing the Countrie standeth in neede of, the which is either of clothing or of viuall: For, theſe two a Nation that is ciuile and well ordered cannot long want. As concerning clothing let it be ſufficient which we haue touched alreadie, in the Commodities: for out of the ſame may be gathered the diſcommodities *é conuerſo*. In like ſort may it be ſaide for viuall: Only let a Trauailer make obſeruation what liuing Creatures hee ſhall finde that cannot liue or bee found in the Countrie: As our Theodore Zuingerus reporteth of Africk that neuer Hart or wilde Boare was found there, And Plinie mentio-

neth

neth that in *Arabia* no Swine liueth. So in the Ilands of *Nea* there are bred no Partridges, nor being thither brought will liue. So some report of *Ireland*, that in it liueth no venomous beast; for the Climate worketh all upon the people; a strange Constellation, for want of good Religion.

Let these things suffice touching the 3 generall points of knowledge respecting the Countrie. The fourth point of knowledge now offereth it selte to our consideration: which is of the *Lawes* and *Customes* that be vsed in the Countrey: Concerning the knowledge whereof may well reforme the weedy *Lawes*: affections of Trauailers, and redresse distemperatures growen in their Countrie, and lastly, open the doore of many policies, into which a Politician wil soone enter. But first concerning the word *Law*, in the intendiment there is a double respect to be had thereof. For, all honest lawes haue their derivation and spring-head from the eternall fountaine of reason of the will of God: in which respect they in substance are all diuine. Notwithstanding in regard of the diuersitie of people, as of sundrie causes for which they haue beene reuealed and promulgated, they are also humane and multiplex. Wherefore, in the first respect, the *Lawe* is an opening of the Diuine and eternall will, whereby G O D teacheth and commaundeth what shall bee done and left vndone, of men, ordained for his owne glorie, chiefly then for the publike & priuate vse of men. Now, since the reuelation of that diuine will of God hath not beene manifested in one and the same manner alwaies to all people, therefore in this respect the lawe is distributed into three kinds properly: Into the *Lawe of G O D*, into the *Law of NATVRE*, and into the *Humane*. The Lawe is

1. The law of
God.

Note.

Humane or Lawe of Men. Touching the law of God, wee obserue the same either written or not written. The not written the learned call that which before the fall, and afterwards, was exercised till the Law by *Moses* was deliuered to the people of *Israell* inscribed in Tables of stone, and since of Christ himselfe the Prophets, & Apostles, enlarged, expounded, confirmed, & set forth: the which was either Morall and perpetuall, or Iudicial and politicall. But as concerning the written Law, committed wholly to the Israelites, iette it bee obserued first that there were Lawes Morall contained vnder the Decalogue or ten Commandements, perpetuall to all people and Nations: though for a season the Gentiles were gouerned by another consenting Law therewith, namely, the *Law of Nature*. Secondly, that there were Lawes Politicall and Iudicall peculiar to the Common-weale of *Israell*; and lastly Lawes Ceremoniall, which being meereley politicall also were temporall and to be abrogated by the perfecter, namely, by Christ by whom all the Ceremoniall and infantiu Lawes were disannuled and vtterly cancelled. Moreouer it may not be forgotten, that vnder that vnewritten Law of God is contained the Law of the spirit and of life, which is peculiar to the Church of Christ, that quickeneth the vnsanctified and weake Law of Nature inscribed in the hearts of men, imprinting the will of God in their hearts: whereby men by many degrees steppe forwarde in the true knowledge of God & learning of him, at an instant as it were, through the efficacie thereof, more then euer by the Law of nature they are able to do. These things thus briefly expoted vnto Trauailers, let it not seeme tedious to any to consider well

well thereof. For without an exact knowledge of the Law of God, there can be no sound judgement of the rest. And as our Sauiour Christ soundly reproved *Nicodemus* the Pharise, for that he was a iudge in *Israel* and knewe not things of such excellencie and of so great importance: so might a Trauailer bee censured for a shallow and ignorant person, that trauailing into the lawes of Nations and peoples, is neuerthelesse to be found ignorant in the Lawes of God, & of their deriuations, which properly be the fountaines of all naturall and humane lawes that be good & honest through the world.

But touching the Law of *Nature*, there is some ^{2. The Law of} controversie amongst the learned. For the Lawyers *Nature*. define the Law of Nature to be that which teacheth all Animall liuing things. But the Scholast Diuines say the law of Nature, that to be, which is common to all people, and that by instinct not by constitution, restraining the same only to men. Wherefore, to make the same more evident, by fauourable interpretation of both, wee distribute the Lawe of Nature into Common and Proper. The *Common* is that which equally is common to other liuing Creatures aswell as vnto men, that is to say, to defend themselues against violence, to preserue and maintain their liues and States, to propagate, procreate, nourish & instruct their owne, to eate, drinke, sleepe, rest, mooue and such like things, euerie species according to his being and kinde. The *Proper* is that lawe which is only peculiar vnto men, being the will of God and diuine reason inscribed immediately by God in the hearts of all men; wherby generally they know what is good and euill, and conse-

quently what is to be followed and auoyded: the law of conscience, by which the heathen and such as have not the law of God written shall be iudged. The effect of which law is displaied in the knowledge of God and in the worshippe of him; and also in the conseruation of mutuall loue and societie betwixt mankinde: From which not only the law of Nations hath a name of substance, but the humane and positiuue lawes their descent and speciall deriuation, as from the spring of right and reason.

Moreover, this law is not equally or so effectually planted in the hearts of all men alike, but in some more plentifully then in others, according to the secret and wonderfull dispensation of the good pleasure of God in the gouernement of the world: From whence there ariseth such strange worshipping of God amongst the Heathen, almost euerie Nation in a variable sorte. Thus wee may see furthermore, that the law of Nature and of Nations strictly and in the proper sense taken may well bee confounded, for one and the same, concerning actions: though after the common sense they are distinguishable. For, the law of Nations is a certaine right and equall reason that naturally bursteth out of men and Nations, for the necessarie vse and conseruation of mankinde and for societie, the which is also perpetuall; and arguing the conscience, if it dissent from the same. From whence the Lawes of Armes concerning prisoners taken in the warres; the entertainement of messengers and forraigne Ambassadors, as all manner of contractes twixt person and person, State and State, have their authoritie and reason, and doe in speciall manner give

Lawe of Na-
tions.

giue a name to the law of Nations, to the lawe of Nature: which offereth to our Trauailer these three cōsiderations. First, that in the Courts of Princes as o- A consideratiō therwhere hee obserue, what order and manner of moment. of entertainement and respect is giuen to Ambassadors, and Messengers of forraine States. Secondly, if such an one chance to arriue in the warres of other Princes and States, to note the carriage of one aduersarie to another in matters of right, and of Prisoners and Cap- tives especially as of Combattes, In a word to get their discipline.

Lastly, to note amongst heathen people, what order in buying, and selling, exchanging, lending, borrowing, mortgaging, pawning and keeping of societie. For, happily from thence hee shall descreie a more equall carriage and behauour in them by the law of Nature only guided, then many of our Ciuite States do by all their meanes of knowledge in the laws of God, of Nature, and of men: the which we might easily prooue. But to our Point now concerning the Lawes Humane.

*Sed hoc non
definita legit.
sed sensus.*

Those are called the *Lawes Humane*, which frō the capacities of men are conceited & by men are prouulgated and authorisched: whether they depend vpon the Law of God and of Nature, or vpon their owne fancies: Wherof, there are two rankes, Honest and Iust, or Tyrannicall and vniust. The honest and iust do flow frō the general springs and *Maximes* of the diuine and naturall law ordained for the publike good of the Church and Cōmō-weale; Wheras the Tyrānical & vniust, issue out either of the usurping breasts of vnlawfull authoritie that haue no power to make lawes: or from such as

*3. The law Hu-
maine.*

Note,

hauing power do after their own carnall mindes, make ordinances for their owne proper commoditie and behoofe: whereunto the traditions of men, yea and euery superstitious ordinance and euill custome may be referred. Wherfore whensoever a Trauailer shall looke into the body of the lawes of any Countrie or people, let his iudgement be neither partiall nor weake, but grounded vpon the sound rules and eternall reason of the diuine and Naturall Law. Moreouer by the word *Lawes humane*, is meant in this place the written positivie and politicall Lawes: For in substance they are all one and conuertible, yea and for the profitte of each Nation commutable, so as they neuer contrarie the lawes diuine or naturall. By reason whereof we finde that some honest lawes in qualitie differ, either in punishing, or rewarding, or in inciting to that which is good, or restraining from that which is euill: the which is merely a politicall promulgation consonant to some States for a season, and verie needfull in speciaill cases.

Neuerthelesse there bee many verie pertinax in this opinion, that Though a State shall inflict for good causes a greater punishment on malefactors for such and such crimes, then the lawes of God or of Nature doo, yet they are ignorāt by what warrāt of like policie, any state may abbridge the rigor of the law of God in capitall offenses. For such lawes say they are both iudicall and eternal, by which policie no doubt States may bee best gouerned: for prooфе whereof the abbridgers (say they) of such laws are, by the heathē people that haue not the written law of God, conuincēd & taught how to rule in like cases.

Of

Of humane and positiuē lawes there is a variable consideration, according to the vse and titles that euery Country and State holdeth peculiarly almost. As generally heere in *England* wee tearme our law by the name of Common law, it being a peculiar law to this State and members. So the Romans intimes past called their law the Ciuile law. Though indeed all good lawes (as *Iustinian* himselfe confesseth) may wel enough be tearmed Ciuile lawes; yet for distinction sake, let it bee taken heere whensoeuer wee shal name Ciuile lawes, for those that were refined by the Emperor *Iustinian*, and set foorth by him: the which at this day are vsed in most of the ciuile States and Nations of *Europe*, either in part or altogether. From whence let Trauailers make this obseruation, Whether the lawes of the Country wherein they trauaile, be lawes prerogatiue or positiuē. For there are some Countries gouerned by lawes merely prerogatiue: of which wee will first expound, to such as intende for to trauaile.

Lawes positiuē
variable.

Lawes preroga-
tive.

These kinde of Lawes be for the most part vnwritten; and therefore require the more care to be searched out and into, for their vncertaintie. Moreouer, let Trauailers obserue how farre the prerogatiue of Princes and States doth stretch ouer their Subiects. For, there are some so absolute and sole tyrannous, that all things are gouerned according to the will of the Prince: and euerie commoditie of the Country stands at the Princes pleasure. Such is the Tartarian and great *Can.* Others there are halfe tyrannous, whose displeasure and will hath no law to curbe the vnruleynesse thereof: such is the Turke, the Muscouian, and the Pope.

Others there are, according as they are, religious and fearers of the true God, and Princes of ciuile and religious States, whose prerogatiue is much, but yet in ciuile and honest actions: being free themselues from punishment of their lawes in some sorte; and may from time to time dispense with and chaunge their lawes, constituting new as is expedient for the good of the Common-weale.

Neuerthelesse, somethere are that haue, of these also, greater prerogatiue then others, according to their government and state of policie. For better discouerie, the law prerogatiue is to be searched either in the person of

How to discern the Prince, or in the Magistracie which hath his power from the Prince or State. The Prince (or State if it bee an Aristocracie) hath absolute power, & not controulable, to command any thing, action, or person, whatsoeuer carrieth semblance of good to the State, or that contrarieth not the law of God & of Nature. Moreover,

to forbid & controule any thing, perso, or actio whatsoever of like nature, whether by word of mouth, whether by letters, proclamatiōs, edictes or such like means as Princes or States vse. And lastly by cōmission to authorize other to reward and punish, according to the offence done, euerie fault that is not encountered by the Law positiuē alreadie; perseruing the life, members, and speciall liuelyhood of the delinquents.

The prerogatiue of the Magistracie may be discerned as in our Countrie, in the high Court of Parliament, in the authoritie of the Councell, in that of the Starre Chamber, in the Lord Chancellor, Lorde Treasurer, Lorde high Countable, Lorde Mareschall, Lorde Admirall: in the principal Secretarie, in the chiefe Justices

Iustices and judges of the Land, in each Maior and Towne Corporate, and lastly in euerie high Commissioner and speciall Officer that the Prince of this Land deuotheth to vndergoe any charge at home or abroad. So is it in all other States and Countries. The which being cōsidered by Trauailers, they shal be able to discerne the authoritie royall of the Prince and State, as well in Politicall as in Ecclesiasticall giuing & making of Lawes. Touching the lawes Positivie, they bee either Political or Ecclesiastical. The Political are either ancient & Maximes of perpetuall obseruāce, or Modern & mutable. The ancient are such as the Romanes called the Ciuite lawes in speciall; such as the French their law Salique, & such as we the Common law. The Moderne are all those lawes which goe vnder the name of Statutes, Decrees, Ordinances, Edicts and such like, being in all Ciuite States put into print: the which are by so much the easier to bee attained vnto by Trauailers, wherin they may at leisure discouer euerie thing as in a glasse, either cōcerning the nature of the people, or the State of the Countrie. The Politicall lawes are changeable, according to the standing of things; that the State may grow to perfection. The Ecclesiasticall are tradicions lawfull or vnlawfull. The vnlawfull bee such as are contrarie to the lawe of God, and that in no sort tend vnto edification: of which crue a Trauailer shall meete, within most States. But let him bee carefull to collect the best wheresoeuer: the which hee shall discerne by their coates; namely, if they crosse not Gods word, or destroy not more then they edifie. The lawfull tradicions be rules or Canons of doctrine, of manners, of rites and Ceremonies.

Lawes positive
Political.

Ecclesiasticall.

per-

pertaining to godlines, that consent with the holy word of God and tend to edification. Touching the rules of doctrin, the Apostles inspired with the holy Ghost haue left many : the generall and prouinciall Synodes of godly and honest minded men haue set foorth others, the which are for the vnderstanding of the holy Scriptures verie profitable. And lastly, euerie lawfull State and Church hath absolute power, without the consent of the Pope or any other forraine approbation, to doe the like; gathering euermore their constitutions & rules from the word of God. Touching those of manners and of Ceremonies, euerie lawfull State and Church hath absolute power to decree that which shall be most agreeable with the nature of the State: yet so as all those Constitutions tend to edification, and bee so neerely drawen from the holy Scriptures and the best discipline of other Churches, as neere may be. These bee the exacte rules for to make discouerie; wherby three commodities shall redound to Trauailers. First, they shall be able to iudge whether the Countries leane by their lawes to this or that religion : Secondly, whether the people be nourished in the right or wrong : andlastly, they may gather thereby the most sincere and vpright orders for the perfecting of their owne Countrie and informing themselues. For when such are well seene into the lawes of other Countries and expert in those of their owne Nation, they haue well purchased a goodly Mannor and trench of Land to build policies vpon. Moreover, it is verie expedient for Trauailers to marke not only how many distinct kinds of Lawes the Countrie vseth to gouerne their people by; but in speciall, what are generall, what particular lawes pertaining to seuerall

seuerall diuisions of the Countrey, as those of shires and Seignories of townes, places and persons, &c. And lastly, if, in regard of the time of trauailing, such be able to take degrees for the approbation of their knowledge in the Vniuersities, no doubt the honour and the commodity wil be very great. For, the title of a degree so atchieued, wil celebrate more their worth than any other meanes, by getting credite to their learning and iudgement, and making them capable of preferment, hauing authoritie to be employed in the seruice of the Common-weale. Thus much concerning the lawes: the which a Trauailer may referrre vnto three heads, if he please; To Things, to Persons, to Actions. The Customes now follow.

Customes, they are certaine vses of the Prince, State, Customes, or people of the countrie, vnrritten for the most part, that doe prescribe, or stand in force as lawes, chiefly if they bee good and profitable for the Common-weale; whereof there are three rankes, that Trauailers must consider them in: Generall, Particular, and Regal. By the Generall Customes are meant the ancient vse and ordering of all things according to the ancient nature thereof. Of which let Trauailers first note their alterations. These may be discerned in the giuing of Lawes: in ensample whereof, wee haue, at this day, a more exact and ful order of the three states, concerning forme, than in former times. Secondly, in the Princes priuate State and household: Lastly, in Religion, in diet, in apparell, and in the externall order of things and persons. In all which Customes, most Common-weales differ. Whereof we will ensample only, to our Trauailer, the Princes priuate estate

estate and houshold which we cal the Court. Wherein what ordinary attendants and dependants, and what ceremonies, orders, and customes are appertaining to the person of the Prince, or to the place it selfe where soeuer the Court shalbe, or to the Nobility, are the rather to be learned of Trauailers, that they may not be ignorat of the proper cariage of every Court, to enforme themselues of behauour. In *Tartarie* this custome is vsed, that no stranger of what quality or degree soeuer, dare put himselfe in the Kings presence, to negotiate with him, before hee hath beene purged with their fire. Neither is it permitted to any stranger, to set his foote on the threshold of the *Cams* lodging, or where any of his Princes or Lieutenants dwell, on paine of death. And in our ciuill States we see, no forreiner dare present himselfe to the presence of the Prince, but by permission, or in speciall cases, and at special times. Hence moreouer ariseth our great respect to our Princes, in honouring and saluting them; whereas the French are little vncouered, and nothing so respectiue. Some countrey people do kneele in the presence of their Prince, others gaze in their faces onely: others cast downe their heads and lookes; and some (as the inhabitants of *Bacalaos*, or of the new Land fish) haue a custome when they reverence their King, in his presence to rub their noses, and stroking their forehead with their hand vnto the necke; the which the King accepteth as an honest and due office and seruice, turning his head eftsoones, to his left shoulder, which is a note of singular fauour, and gratefulnesse of the King to honour his Subiect. The which customes, or the like, though

though they be strange and not regular, yet doe they become well enough the bounds of every nation. In like sort, the customary phrase of writing and speaking, of action, of body, of reuerencing, and such such like, are so to be pondered of Trauailers that they introduce not them into their owne Country, vnlesse those customes be of a more ciuill carriage, then such as their Countrey vseth. For, that is a fowle and irregular tricke of common Trauailers, to innouate new fangles of fashions in their Countrey, when they returne, though they iudge the same to be of better esteem. This is a common staine, and delight of Ilands. But as it is a shame for ciuill States to be variable in the custome of diuersitie of fashions, wondring at the customes of other lesse ciuill graces and behaviours, so as needes those must bee put in practise by them; so a Trauailer that innouateth forreine peculiar customs of other Courts in his Countrey, where either more ciuill, or as good are vsed, swarueth from the guise of completenesse in Trauailers requirable.

The *Particular Customes* concerne the members of the State, as Countreys, Dukedomes, Principalities, Counties, Seigniories, Domaines, Cities, Towns, Corporations, Castles, Citradels, Fortes, and such like: which require also in regard of their excellencie to bee looked into, so farre foorth as by discourse and discretee wayes may bee of Trauailers followed after. The third and last Customes are *Regall*, which properly are the maiesticke prerogative of the Countrey, of the Prince, and Nobilitie, as well within their precinct as in and vnder the iurisdiction of another power. Whereof first let it be

*Particular Cu-
stoms.*

Regall.

bee regarded, what preeminence the Countrey claimes to haue, in and ouer other Countreys not tributary or subiect to the same. Secondly, as concerning the Prince, let it be noted what titles, of Custome, he is inuested with: as the French King to be the most Christian King, which in those dayes was well arrogated from other nations: As the King of Spaine to bee called, the most Catholike King; which title in those dayes was proper to him (I speake as a Romist) for he was *Maximus bellator & professor Romanae Catholice & ecclesiæ*: And as our Souereigne King of Great Britaine, by like custome now, and with better title, may most rightfully challenge to be the greatest and sincerest Defender of the faith of Christ thorow the world; euen so was it a title in those dayes when it was reassumed and acknowledged of his Ancestor of proper attribution (though the Pope had another slie and flouenly meaning and fetch of policie, in the bequest). For, within a little after, that most vndanted King Henry the eight (whom for perpetuall honor sake I thought good to name) by the good pleasure of God, became the onely stout Defender of the faith of Christ singularly, in shaking off the Popes supremacie, and withstanding his displeasure. Whereunto also let a Trauailer learne, what place, of Custome, the Prince hath amongst other Princes: and how farre the souereignty of Princes stretcheth, and of States. The which souereignty is discernable in foure points: The first is to haue power absolute to give lawes to al in generall and in particular, without controlment; as Priuiledges, Liberties, Franchisedomes, Honors, and suchlike regalities to places or persons. The second

*Quia scriptis
contra Lutherum.*

The foure
marks of So-
vereignty,

note

note of Souereigntie is to decree warre or peace, or to enter into treaties concerning them. The third is to institute and ordaine principal officers. The fourth is to haue the last Appeal, which is one of the true markes of Souereigntie, vnder which dependeth the power to grant pardon to the condemned by course of law, in fauour to redresse the rigor of the lawe, and formall proceedings of Magistrates, whether concerning life, goods, honor, banishment or libertie. In all which, Trauailers shal find in most States great defect; in fewe, all absolutely. For concerning the first, what honourable Prince (not naming the Pope, the Turke, the Tartarian, and such like tyrants) of himself, without associates, decreeth lawes? And not without good cause: for it noteth iustice, and desire to gouerne aright, knitting the Subiects to their Prince. Neuerthelesse, we see that in former times the Princes of this Land, and of France, as of other States, did constitute of themselues many good lawes in force at this day. So touching the second, there be some States that by custome and willingnes to compleasse their subiects, will seldome make warre, or entertain peace, without priuate consent of their Councell, or general debating of the Parliament. Likewise of the third there is amongst States and gouernements, a great diversitie, in the instituting and ratifying of principall officers: which custome hath been brought from the Prince or State no doubt, for the shew of the Common-weales good; so the same be not transported to forraigne States, as the Pope arrogateth in Ecclesiastical promotions. And touching the last point we see also how great Princes are stripped of their Sou-
reignty,

reigntie, by the Pope in matters of appeale, of giuing pardons and such like regalities to subiects, and great offenders against their Prince and countrey. Thus in these let Trauailers euerie where make obseruation how of custome either the States doe hold their Souereigntie, or howe by like Custome they haue abridged or lost their marks of absolutenesse. Lastly, let it be considered of the customes and prerogatiues of the Nobilitie of a nation; the chiefe whereof resteth in their superioritie and preheminence in sitting, going, talking, eating, washing, subscribing, arrogating peculiar phrases, and order of stile in writing, and such like. All which are to be considered by times, places, and persons, that thus and by a customearie dutie and respect honour each other. Wherein if Trauailers wilbe verie iudicall, they had neede to be good heralds and studious in the customearie lawe and discipline of Armes of that nation. Hitherto concerning the lawes and customes of a nation, so briefly as we could, to the vnexpert in the affaires of the countrey. The fist point of knowledge now offereth it selfe, which is concerning the gouernment of the countrey.

The fist point
of knowledge.
Concerning
the gouernmēt.

5 The Gouernment hath a twofold managing ther-of: the one exterior and discernable, the other interior, secret and priuate onely, in a wise State, to the Counself thereof, or onely lodged in the breast of the Prince, which to a wise Prince is a high pointe of politicke gouernment. Of this interior we will giue Trauailers a secret taste in the last part, namely, in the Secrets. For, the obiect of a Trauailer is properly the publike and revealed gouernment. In this Gouernment

uernment three things concurre. First, the persons governing; seconde, the people gouerned; lastly, the common and speciall policie, or instruments, that subsist for the establishing of a cōmon good towards all men; by the vertue wherof, life, health, peace, prosperitie and happinesse without interruption is conueyed vnto the bodie politick: Wheras the defect and vicious ordering of things, soon corrodeth, or putteth the same into a consumptiō irreuocable. Concerning <sup>Three things
remarkable in
the gouernmēt</sup> the persons gouerning, we obiect to Trauailers a triple consideration according to the three-fold diuersitie of Cōmon-weales. For, by the persons gouerning we meane also those simple variable three formes of <sup>1. The persons
gouerning,</sup> <sup>Three formes
of gouernment,</sup> gouernment, namely, the Monarchial: which is when the Soueraignty and supreme authority, without controlment, resteth in one person or Prince, as in our King of *Great Britaine*. The Aristocraticall is when as the lesser part of the people, or of the Nobilitie have the Souereignitie in body, giuing lawes to the rest of people in generall and particular, as the Seigniorie of *Venice*, and the State of the vnted Prouinces in the Lowe Countreys. And the Democraticall or popular Estate: which is when as the whole people, or greater part thereof in bodie, hath the Souereigne authoritie. Which had neede to bee well considered of Trauailers, by so much the more as they see great learned men confounded or deceived in the iudgements of them. For, neither the qualities of persons can change the nature or number of them; nor can there bee any mixt State of forme and continuance, but either by Graunt, Permissiōn, Communication, Association, or Assignation ^{of}

of the Souereigne power, to the members subiect. But lest Trauailers might be misseled by the opinions of others, let them obserue diligently, in what persons and in which of these, those toure markes of Souereigntie (before spoken of in the Customes of the Countrey) doe reigne; which here for breuitie I omit, especially the ordering of officers, the decreeing of peace and warre, and taking of Appeals. But for the publishing of lawes, the most ciuill States for the better securitie of them, and content of the people are euer assited in Monarchies with the three Estates. And in some States also for the better dispatch of things, many of the other three markes are committed, but yet restrictiuely, and vnder controulement. Wherefore let Trauailers consider now these things aright, and proue the censures of other men, by those markes of Souereigntie which inuest the formes with supreme power. Moreouer, in the second place let Trauailers note, what principall officers are in the comitment ordained to helpe the motion and government of the helme of the State. And lastly, how farre their seuerall offices doe extend. For the better insight into which, there may bee gathered a triple consideration of officers, namely; first, such as stand by ancient right and Custome, as those which we cal Officers at the Common Lawe: Secondly, such as haue their authoritie by Commission, and that from the prerogatiues of the Prince or State Souereigne: Lastly, such as are ordained by the positiuue lawes of the land to vndergo any busynesse for the good of the Common-weale. Finally, let Trauailers be carefull to obserue the maner and order of making & publishing of

of lawes there vsed; the course of entertaining warres; the ordinarie policie vsed in time of peace, concerning preparation for warres defensiuē and offensiuē; the common course of proceeding in iustice and iudgement, the places, and times, and ministers; the fashion of punishing & rewarding of all sorts of people acording to their deserts, and such like appurtenances & appendices of the government. Let these suffice for the persons gouerning.

The *People gouerned*, wee cast into sixe moulds, 2. The gouern-
namely into that of Husbandmen, of Handicrafts men, ^{ned.}
and Labourers; of Marchants, of the Nobilitie and
Gentrie, of stipendarie Souldiers, and of Ecclesiasti-
call persons. As touching the three first of these, the
lawes of most States will discouer howe they bee go-
uerned. But as concerning the Nobilitie and Eccle-
siasticall persons, they assume in most States much li-
bertie: Of whome let it be sufficient for our Trauailer
to note, how they liue and what they are enclined
vnto.

And as concerning Stipendarie Souldiers (if the
State afford any) let it be considered, how they are
disciplined, and by whom, their number, their priuiled-
ges, and lastly their entertainment.

Now, the last point to be considered in the gouern-
ment concerneth the common and speciall policie or
instruments, whereby the gouernors conuey nourish-
ment vnto the gouerned to vphold the cōmon health
of the State, or to plucke the same vpon the knees.
These speciall policies or instruments may be surueyed
of Trauailers in three things.

First, in the goodnesse or illnesse of the Countries laws,

Q

3. The policie
or Instruments

The meanes
how to discern
the policie.

and customes. Secondly, in the accidents that moue the soueraigne Power, for the presēt standing of things, to cōstitute and decree timely, and broche such policies as may encounter cure and remoue any disease, surtaite or distemperature growen, or growing in the bodie politick, till by a law those inconueniences may be preuented. The contrarie will chaunce where such defect reigneth. Lastly, in the due execution of such lawes as are enacted and in force: the which vnite or disioyne the bodie, most firmely, or in piecemeales; so as there cannot but arise from the one a sweet and tuneable harmonie of gouernment, and from the other all iarres and discordes: the which shall minister to Trauailers plentie of matter to plot policies vpon. Thus much of the policies.

The sixt point
of knowledge,
concerning
the secrets.

The sixt and last point of knowledge now remai-
neth: which is of the *Secretes* of the State where men
trauaile; The singular point that ennobleth a Trauail-
ler aboue the home-politician & the foundatiōs of mo-
mentall policies.

The Common
secrets of two
sorts.

Forraine.

The *Secrets* are those things which are neither noted nor learned of the vulgar sort of people: they are notwithstanding common and accidentall, the which doe oft change one into another. The *Common Secretes* rest in two points: in the intelligence of such as are forreine friends, newters or enimies to the Countrie wherin one trauaileth: And in the knowledge of the ordinary strength of the State of the Countrie in which men trauaile. The first of these considereth friends, newters, and enimies: Out of which though there be seuerall secrets to be extracted, yet we will for breuitie give our Trauailers a release of them in the discouerie of friends; since

the

the rest may either *è diuerso* or *conuerso* be dispaied. Of friends therefore in this kind, namely political, there is a triple regard. First, by bloud and neerenesse of kinne: Secondly, by religion and profession of one and the same faith; Lastly, by meere politicall coniunction of friendship, confedracie, alliance and league, to settle & secure &c. each others State in peace, & safetie. Now, since all these friends in matters of State are euer neerest to themselues, running the straightest course for the good of their owne estates, few can be found so honest & firme as their friendships are neuer disioynable. Howbeit we might see a rare example twixt *France* and *Scotland*, in times past. And though Religion bee the streightest conioyner of States: yet when Ambition or couetousnesse or selse-loue inuade a body politicke, sildome the friendshippe of such continue longer then they will aide and cherish those greedie appetites; Enuy and feare of ouermuch greatnesse making the one an hypocrite to hunt with the hounde, and runne with the hare, according to the prouerbe. From the politicall cōiunction of friendship, we gather two sorts of friends to euerie State: namely the pleasurable, who for commodities & marchandise are chiefly retained for friends, to enrich their States in times of peace & accommodate them with things needefull mutually. Hence we behold the lawfulnessse of Christian States to traffick with Pagans and Infidels.

For, contractes of peace and entercourse of commodities may be betweene any Nations, since the partition wall is broken down; it being a rule of charity for one State now to entertain & relieue another, with such commodities as the one either standeth in neede of, or

Two sorts of
friends politi-
call.

The strength
of friends.

excelleth the other in: Neuerthelesse, in leagues, alliances and confederacies, for war, it standeth otherwise twixt Christian and Pagan Princes. That other sort of friends are the profitable, who for the politcall defence and offence are collegued and allied or cōfederated with, either to be reliued for iniurie and wrong received, or to be defended against oppression and violence, or in policie only for feare of sensiblenesse and feare of the worst. Moreouer, it is not sufficient for a Trauailer to note thus, who be pleasurable & profitable friends to that Countrie wherein he trauaileth, but to weighe also by all meanes the power and strength or weakenesse of those friends, Newters or enimies, to that Countrie. The which may be discouered to our Trauailer in foure points. As first in the populousnesse of them, or defect of people, and in the well disciplining of them, or sufferance to liue *ad libitum*, and without any Martiall gouernment. For, from hence ariseth one maine secreat to our Trauailer, That those Coutries so strengthened may be presumed vpon for great friends: and contrariwise. So the second resteth in the neare neighbourhod or fitnessse of such friends to impeach an enimie.

The third may bee noted in the commodities of those friends to aide and succour that State in cases of necessitie, with victuall, munition, Armes, horses, shipping and money; which are the arteries, veines, sinewes and muscles of bodies politike, in forreine troubles. Of which this secret riseth; That such friendes so well furnished must euermore bee well and euenly dealt with: considering they are daungerous enimies or neuters; the rather in regard, before a State can be sensible of their enimitie, they can suddainly offend.

offend. Neuerthelesse, let Trauailers in this point consider what care those States take, to reteine from trafficke, munition offensiuē: For it is a weaknesse and danger to tolerate the trafficke of munition offensiuē, to friend or neuter, the which in time may beard ones selfe, and speake terroure in the eares of the first owners. The fourth and last concerning the strength of friendes remaineth: that Trauailers prie into the reuolution of those States in three things: as, in the Religion of those States; in their Warlikenesse; and in their Freedome. Of these ^{Religio[n] friends.} briefly. And first let vs treate of their religion; whether those friends hold the same religio[n] that the State whereof they are friends doth, or whether of a contrarie profession; the one yeelding euer a more steady loue, than the other. And in case of contrary religion, such friends are soone lost, and soone press[e] a people to be mortall enemies. From whence flowe infinite secrets of this kinde, familiar to good States-men.

Touching the warlikenesse of friends, that may be considered either in their good discipline at home, or ^{Warlike friends.} the employment of their people abroad in forraime warres. Out of which let a Trauailer note this secret, that such are strong friends and to bee put in trust: whereas those States that bee so exceedingly desirous of peace, that they negle[n]t the ordinary discipline of warre, are either weake and impotent friends, or vnsteady and wauering. Moreouer, from whence an other maine secret ariseth: that populous and rich States, which chuse rather to yeeld to seruitude, by paying tribute, taxes and other intolerable burdens, then to defend their liberties (vnlesse in special cases)

are neither trustie friends, nor great enimies, to bee feared. For, that State which preferreth not his owne libertie, cannot be sensible of anothers, in such sort as is requireable.

Freedome of
friends.

Lastly, concerning the freedome of friends, there is a diuers standing: namely, from miserie, and from subiection. Of freedom from misery we see most States of Europe at this day, vnlesse where vsurpers or tyrants rule, and dominiere. Of freedom from subiection there is a proper & improper constitutiō. Those States are properly free, whose policie hangeth not vpon any forrain power, acknowledging no other superiour than God, either in Temporal or Ecclesiasticall matters; nor that are tributary, or homagial to any forreine State. Such at this day is *England, Moscow, Turkie, Persia, & Tartaria*, and that of *Prestre Iean*, who of the rest vanteth, that his Nation was never conquered, or acknowledged any other forreine Prince. Those that improperly are free, are such States as either acknowledge other superiour, or equall Lord or Lords, in Ecclesiasticall or Temporall matters, than God, & their politicall Lord or Lords, or are tributary or homagiall in any respect to forreine powers. Such in the first lense at this day are *France, Spaine, the Empire, Italy, Denmarke*, and all those States that hold of the Pope or Emperour. So, such of the second clause are those States thorow the world, that pay and yeld a certain taxe, homage, or tribute, for acknowledging and respecting their subiection. Hence it may bee inferred, that those friends can doe a State little profit, that are in distresse themselues, as ingaged with intestine, & civil distemperatures; or afflicted by an equal or

or greater enemie, as iealous of some great and imminent danger themselues : or that be not well disciplined, or not at libertie to dispose of themselues without those States to whom they are subiect : or in case any of their possessions bee in question, as belonging to an other equal or greater Power. All which, in a word, may Trauailers cōfirme to themselues, in those States ouer which the Pope hath any stroke ; who arrogating a power to disioyne the members from the head, and to set the Subiects against their Prince, can also make debate twixt Prince and Prince, State and State. Thus much of the first poynt offoreine friends, &c. to the Countrey, into which men traualle.

Now touching the second, which we named, to consist in the knowledge of the ordinarie strength of the State of the Country in which men trauaile, there are 4 things cōsiderable; the *Sufficiēcie* of the people; *Store* of commodities, not only to nourish the people within the land, but to make & procure friendship in speciall cases; plenty of *Munition*, either offensive or defensiuē; and the fulnesse of *Treasure*, Reuenue, and Domaine. Of these foure we haue handled the three former thorowout our Treatise, sufficiently for a Trauailer. But the fourth, that is to say, the Domaine or Treasure, wee had neede to touch a little. First, let it be cōsidered therefore, that in Monarchies there is a priuate and a publike reuenue and treasure : the publike being dispensed for the good of the Commonweale ; whereas the priuate patrimonie of Princes are dispensable on their necessities priuate: yet these are oft confounded, But the first that chaunceth to

2. The State at home discernable in four points.

1. Sufficiēcie of people.

2. Store of commodities.

3. Munition plenty.

4. The Treasure.

Priuate and publicke.

the

the consideratiō of Trauailers, is to note what summe those ioyntly or seuerally doe amount vnto. Whereby they shall be able to discerne the riches and pouer-
tie of States, *computatis computandis*. This maine se-
cret brocheth three considerations; First, how and
on what the summe is gathered: secondly, how that is
disposed: thirdly whether there be not alwayes a re-
seruation of treasure, for the suddaine and needfull vse
of those States.

Seuen meanes
whereby trea-
sures are ga-
thered.

1. Reuenue.

2. Conquest.

3. Gifts.

4. Tribute.

5. Trafficke.

6. Merchandise

7. Taxations.

Ordinarie and
extraordinarie.

Touching the first of these, we obserue from poli-
ticians seuen wayes that amasse publike treasure and
reuenew, honourably. First, by revenue which wee
tearm here in *Englađ* the profits of the Crown-lands,
of Wards, Mariages, of Reliefs, of Eschetes, of Fines,
of Forfeitures, of Amercement, of Iurisdictions ordi-
nary as extraordinarie, and such like. Secondly, by
conquest vpō the enemie. Thirdly, by gifts of friends
and wel wishers to the State and Crowne. Fourthly
by pension and tribute of subiected States and Ali-
lies. Fiftly, by trafficke: the which to some States is
very gainefull. Sixty, by Merchandise and trade of
strangers or subiects, frō whence ariseth the Impostes
& Customs vpon euery commoditie brought in or
caried out of States. Lastly, in case of necessity the se-
uēth may be added: wherof in some dtiuē States there
is ordinarie and extraordinarie (as for casuall they be
included in the former). The ordinarie are such as we
call Subsides, Lones, Tenthys, Fifteenthys, stipends,
and assesments for Souldiers prest. The extraordi-
narie, are taxes, tallages, gabels, and beneuolences,
either imposed vpon particulars, or in speciall cases
vpon the most in generall. Out of all which let Tra-
uailers

traiuers note, what and how much of either and in what order the same are rated, leauied and assembled into the treasurie. From whence they may collect this and such like secrets, That vnlawfull and great impositions and taxes in a free State do oft cause a heart-burning of the Commons, and openeth the passage of sedition, vnesse in especiall cases, in which therre ought to bee a publike ouverture for the same as for the expence.

Moreover, that may not be overslipped, Whether the the Princes or States where men trauaile, are enforced vppon important accidentes to take vp money by imprestes and borrowinges, or by mortgages or at interest. For, as amongst priuate persons, so in publike States more sodainely there groweth a great defect, and bankruptnesse, which is subiect to daungers.

Now, as touching the maine secret of employing the treasure and reuenewe of the State in the seconde place wee finde sixe honorable causes to dispend the same (out of which a Trauailer may cull seuerall secrets: as the good and orderly gouernement, or contrariwise, of the Prince or State, his or their vertues or vices &c.) namely Almesthou ses and publike relief and prouision for the poore of the Realme; whereby is discovered a religious and charitable care of such as stand in neede.

Secondly, vpon the honorable and necessarie support of the house-hold and publike Court of the Prince or State: which, being well husbanded, argueth maestie, bountie and wisedome.

R

Thirdly,

Causes to
exhaust trea-
sures.

1. Almesthou-
ses.

3. Reparations
and buildings
neccatull.

Thirdly, vpon reparations and edifications of fortifications and buildings; of building ships and shipping, and such like publike matters of the State, which deserueth a publike and peculiar regard of subiects & State, and taketh away the hatred of taxes and impositions by rendering the same back againe to the hands of particulars and States good, wherby profit, honour and securitie ariseth.

4. Due pay-
ments.

Fourthly, vpon the due payment of Souldiers and men of Martiall affaires; the which argueth discretion and high care to encounter infinite occasions of euills; both growing in the Commanders as common souldiers, whereof a prying care must be had.

5. Gifts to strâ-
gers and offi-
cers.

Fiftly, vpon strangers, as Embassadors and such of forraine Nobilitie as are therby retained in loue and office to bee tenderers of the honour and weale of those States, of visiting Princes, and also vpon Officers and men of good deserue within the State. Lastly, vpon the policie of the State it self, for retaining of friends or procuring the same by donatiues politicke, & lendinges: out of which arise many secreates, according to the severall motions or actions of a Prince or State in vertuous or vitiuous dispending the same.

6. Donatiues
politicke.

The last point of this common secreat, is to note what ordinarie and extraordinarie treasure is euermore reserued in the State. And as it is a daungerous thing in times of warre and troubles to vndertake busynesse vpon borrowings or vsurie, vnlesse in speciall cases; so also it is perilous to assemble a greater treasure; then is meete: for that causeth subiectes oft to murmur if the same come from them, or inuiteth other States

to

to picke quarrelles to be nibbling therewith. Lastly, whether there be such niggardlinesse of the Prince seeking to spare treasure, as hee diminish much the dignitie of his household and also the Maisticie of his person.

Whereof wee read, that King *Lewis the Eleuenth of France* (whome *Philip de Comines* so much extolleth) to farre diminished his housshould as hee forbad his Nobles to followe him in Court (at the least at their owne charges) as that hee was faine to employ his Taylor for his Heralde at Armes, his Barbar for an Ambassadour, and his Physician for Chauncellor. And for his person, hee was so respectlesse, as hee continually ware an olde course cloth Cappe, and leauing a recorde for buying a paire of meane sleeues to an olde plaine doublet of his. And also in his accomptes was obierued to pay xv. pence for so much dripping to greate his bootes. Thus much concerning the common Secretaets. *Quere tamen si sit frugalitatis causa, & propter Reip. bonum.*

The Accidentall follow; which are such as chance dailiy in or without a State, and that so diuersely as that we can but give an assaie or taste of the to Trauailers in this treatise. For, euerie action of the State wherin one trauaileth, or of other forraine States vnould lecreateth and are meete materialles to diuine of future things: which now in the interim is to be required of Trauailers. Thole accidentall secrets are to bee sought in three things: namely, in the person; in the gouerning; in the persons gouerned: and in the instruments. From the persons gouerning I obserue these points; First, what be the negotiations and contractes 1. Negotiations and Contracts. Where those secrets may be discerned.

the State or Prince offereth and maketh with other States frō time to time: the which although they seeme hard to come by, yet discreet carriage and liberalitie will purchase them. Secondly, what order euerie principallie hath in the succession of their gouernour, whether by election or by inheritance. The first ordaining of a Prince by election was good, to auoyde all such wants and imperfections, as raigne ordinarily in Princes hereditarie: yet such corruption inuadeth this age, that sildome soueraigne Princes will constitute their vicegerent, or elect Prince of an other State, a man popular, or that is wiser then themselues. And sildome wil subiects, that are few in number to make election, elect men of more spirit, wisedome & worthinesse then the selues, vnalesse in special cases: wherof the Colledge of the Cardinalls and the Electors of the Emperor finde ease and profitte. Those Countries that are by succession of inheritance, are likewise of two sorts, generall and speciall. Moreouer, vnder this maine secret, dependeth the insight into the Lawes concerning the disposing of the Crowne; and the Wils, testaments and deuises that are made by Princes, to bequeath the same, so farre forth as they in right may be stretched.

Heires apparent, & infants of the State.

A due consideration of the person of the Prince that ruleth.

Thirdly, concerning States that go by inheritance, let it be considered who be the next apparent heires to the State, either by the law of the Countrie, or the law of Nature, or other pretences. Vnder which also let it be noted, how, where, and after what order those infants are brought vp, and what hope there is of them. Fourthly, what wisedome and discretion the Prince is of: whether hee be wise enough to discerne the aduise of his Councell, subtile enough to perceiue whether his Councell

Councell plot more for their owne particulars then for the publike good and honour of their Soueraigne: or whether he rule not all things at his wil without consult of his Councell: what spirit he is of, how studious to warre and peace: what care and order the Prince taketh to see good justice done to euerie one; and so of all other vertues that crowne Princes with honor, and establish their gouernment: the like arise of the Magistrates. But the contrarie must bee gathered from the imperfections & vices of the Prince and Magistrates, *mutatis mutandis*. Lastly, what choise of persons the Prince hath about him for fauourites, and whether hee carrieth an cuen hand amongst them: By which secrete the inclination of the PRINCE and his abilitie and weakenesse maye bee concluded.

Concerning the persons gouerned, our assayre resteth in sixe Considerations; First, whether the people bee giuen to much libertie and so suffered to continue, as in the State of *Venice* and through *Italie*: Secondly, howe they stand affected to their Prince and gouernment. Thirdly, whether the Commons suppose not they see much into the gouernment, and think themselues wiser then the Councell of State: the which is dangerous, whether the same be derived from presumptiō of Nature, or frō the inspectiō the people haue into the gouernours cariage conuerting all things to priuate commoditie.

Fourthly, how the people stand affected in rumors of warre, & like accidents. Fiftly, who are the persons in greatest fauor and estimation amongst the people, besides the Prince.

R. 3

Lastly,

The considera-
tion of the
people gouer-
ned in sixe
points.

Lastly, whether the Nobilitie contemne not the Commons and Citizens, and whether the Commons hate and enuie not the Nobles in outward shew; the which breedeth a great thirst after alteration, either of religion or of policie: the one springing from zeale, the other from malcontentednesse and factiousnesse.

The instrumentall secretes obserued in eight points.

1, Dearth.
2, Mortalitie.
3, Losies.

4, Defect of Justice.
5, Riot and expences.
6, Impositions.
7, The good or euill of the State.
8, Weakenesse of the State.

The Instruments follow, which likewise be the subjects of many secretes and may be included vnder eight heads, namely, vnder Dearth of the commodities of the land. Secondly, vnder Mortalitie of men, and the beauie hand of God on the people. Thirdly, vnder the Losse of shipping, of Munition and Dominions. Fourthly, vnder the Want of Justice and good discipline. Fiftly, vnder the extraordinarie cause of Expences, or the lanishe spending of the treasure. Sixtly, vnder the strange Impositions and exactions of subiectes. Seauenthly, vnder the apprehension of that which most impoverisheth or enricheth a State. Lastly, vnder the knowledge of such Weake places vpon the borders & confines and costes of the Countrie, as also within the Land; wherein I would advise Trauailers to bee verie studious: for so much as this point only is of great moment to bee well sought into. Out of which there arise contrarie secretes, *mutatis mutandis*: Whereof, Trauailers cannot be ignorant, being so common and familiar. Finally, about these or any other, let not Trauailers omitte, to procure with their purse, what by discretion, obseruation, and friends, cannot be attained vnto. Thus much concerning those sixe pointes of generall knowledge, that accomplish the peregrination of men, and make them

com-

compleate in knowledge of thinges.

It now remaineth to handle briefly, the behauior of our Trauailer when he shall returne home; to live afterwards wel cōtentē & happily: the which we see fewe do. But afore wee can obserue the offices he must vnder goe, when he commeth home; there are cerrain points, of him to be performed before, to fit himself against his returne, if so be he expect speciall grace and prefermet afterwards: which, being an honorable colour & spurre of vertue, may neither bee neglected of Trauailers nor indecided of vs. These rest chiefly in two points. First,

Their discretiō
upon returning

in aduertising, frō time to time by Letters during their trauaile, some one of the priuie Councell, and none other of the Countrie to which they belong, of such occurrences and things as chance worthie to be sent and committed to consultation and viewe.

Wherin, let Trauailers bee prouident to whom they giue aduertisement: For, otherwise their labour may bee lost, or crost with ingratitude and vnthankefulnesse. Neither, is it necessarie that such a Councillor should take knowledge of them before their Trauaile: for this action will beget acquaintance, and tie that Councillor afterwards to yeelde such an one due respect. Neither is it conuenient for Trauailers to aduertise any other whatsoeuer of those matters they send to a Councillor, nor to aduertise many Councillors of things: the one arguing lightnesse, the other hazardeth the respect of those Councillors: vnlesse it be apparant, that the Trauailer is many wayes tied to those Councillors, in their owne knowledge. Wherin also, hauing occasion to write of diuerse matters, let him diuide those matters amongst them with discretion.

Moreover

Moreover, let our Trauailer take heede to aduertise an vntruth for certaintie: but as touching reportes and rumors, let him handle them discreetly; and touching diuinings, probabilities and consequences, let ihē be sparingly or not at all set downe to Councillers: whose wisedome ought to haue the reference and collection of them. But vnto other persons and friends they are sensible and plausible enough. Lastly, in the sending and dispatching of such letters to Councillers, wherin are supposed to be importances, let our Trauailer bee verie circumspect: for it were better for him not to write at all, then by writing either to hazard himselfe or bewraie imperfections. And therfore let him take heede to aduertise any thing that is treasonable, or offensiuē to the State in which he remaineth: Vnlesse such light vpon good and sound Messengers, or vnlesse it concerne the life and safetie of his Prince and Countrey: wherein only hee ought to hazard his life: especially if his Prince haue no Ambassadour in that State at the present.

Note.

Hence springeth that second office to bee perfourmed of our Trauailer, That hee make oft repaire to the Ambassadour of his Prince (in case there remaine any there) aduertising him of such importances as shall chaunce vnto him in that Countrey, where hee abideth with the Ambassadour, before hee committe the same in writing to any Counciller at home: For that seemes to derogate from the Ambassador (from whom all importances are expected besides negotiations) and argueth no good carriage of such a Trauailer, vnlesse in speciall cases; namely, where the cause vrgeth haste to giue aduertisement, which by distance from the Ambassador

cannot

can not so competently bee dispatched , if the same should be first giuen vnto him; and where the Ambassadour is no friend of that Trauailer. For it is the office of euery Subiect thus traualing, whether hee goe out of the Land , with his Princes Ambassadour, or be in trauale before, or trauale afterwards, to giue attendance on his Princes Ambassador , especially going to the Court. For that is an honour to his Nation and Prince, and a point of ciuilicie belon- ging to the person of an Ambassador; that equalleth, during his legation, any Subiect in the worlde, if so such an one be resident, or neare his person. Of which humanitie an Ambassador cannot be vnsensible, no more than the Councillor written vnto , but is tied to haue his discretion and wisedome in recommendati- on: which oft turneth to the good of Trauailers, when they returne home to their Countrey.

Thus hauing brought home our Trauailer, there rest onely sixe offices to be vndergone of him, where- by he shall reap contentment, honour, and estimati- on. The first is, that he manifest vnto all men his vn- corrupt and vnspotted Religion , and zeale therein ; Not onely in the due and orderly going to Church, and seruynge of God, but making expreſſion therof by the fruits of all vertues, demeanours, and actions, and that singularly in sixe habilitieſ and vertues : namely, Silence; which vſeth few words, but fitly, and to pur- pose. Incuriositie; which banisheth all affectations, and apish trickes , and fashions of other nations, that are not more estimable then those of ones owne Countreys Customs and vſes. Spirit; which ſhall free them from reproche, quarrels , and putting vp of dis- honou-

Sixe points to
be perpended
of Trauailers
being return-
ed.
I. Manifestati-
on of ſound
Religion.

honourable iniurie; making him equally sensible with the Italianated *Duellist*, but farre more iudicall to take iust acception, and make risentiment. Prudence, which being a discreet Councillor, shal direct all his words and actions according to reason, and to their proper ends. Bounty, which strippeth him of couetousnesse: which in Trauailers is hateful, and rellisheth of dishonesty. Lastly, Faithfulness, and sociableness; which shall enable him for all companies, to be both honestly thought of and regarded: the which is free from offering wrong, from Lust and Sensualtie, that dissolute loue and societie. The second office is, that he preferre not policie before honestie, or equal with it, either in matters affecting Honour, Wealth, or Reuenge; whereof the Conscience must be a director and a Counsellor. The third is, that he make himself knownen to the Prince and Councell, by commendable means onely, in whose hands rest preferment, and are to be supposed to esteem men according to their worth and merit. The fourth is in the choice such an one must make, to procure him an honorable friend, as is able to haue him in recommendation to his Prince: such an one as is not of a couetous minde; but loueth vertue, and that hath credence with the Prince, & that is magnanimous, and more feared for his vprightnes, thā hated for his policie according to *Machiauel*. Fistly, being thus known vnto the Council, that he couet not special fauor, after the guise of a sycophāt, or after an ambitious maner of any other persons; but that he make shew of a constant and an vnderstanding Gentleman. Moreouer, though it be requisite, to be thus generally kaown of all: yet let such take heede, to intrude

3. Honestie be-
fore policie.

3. To be known
by vertuous in-
deuours.

4. To be stored
of a worthy
friend.

5. Constancie
without ambi-
tion.

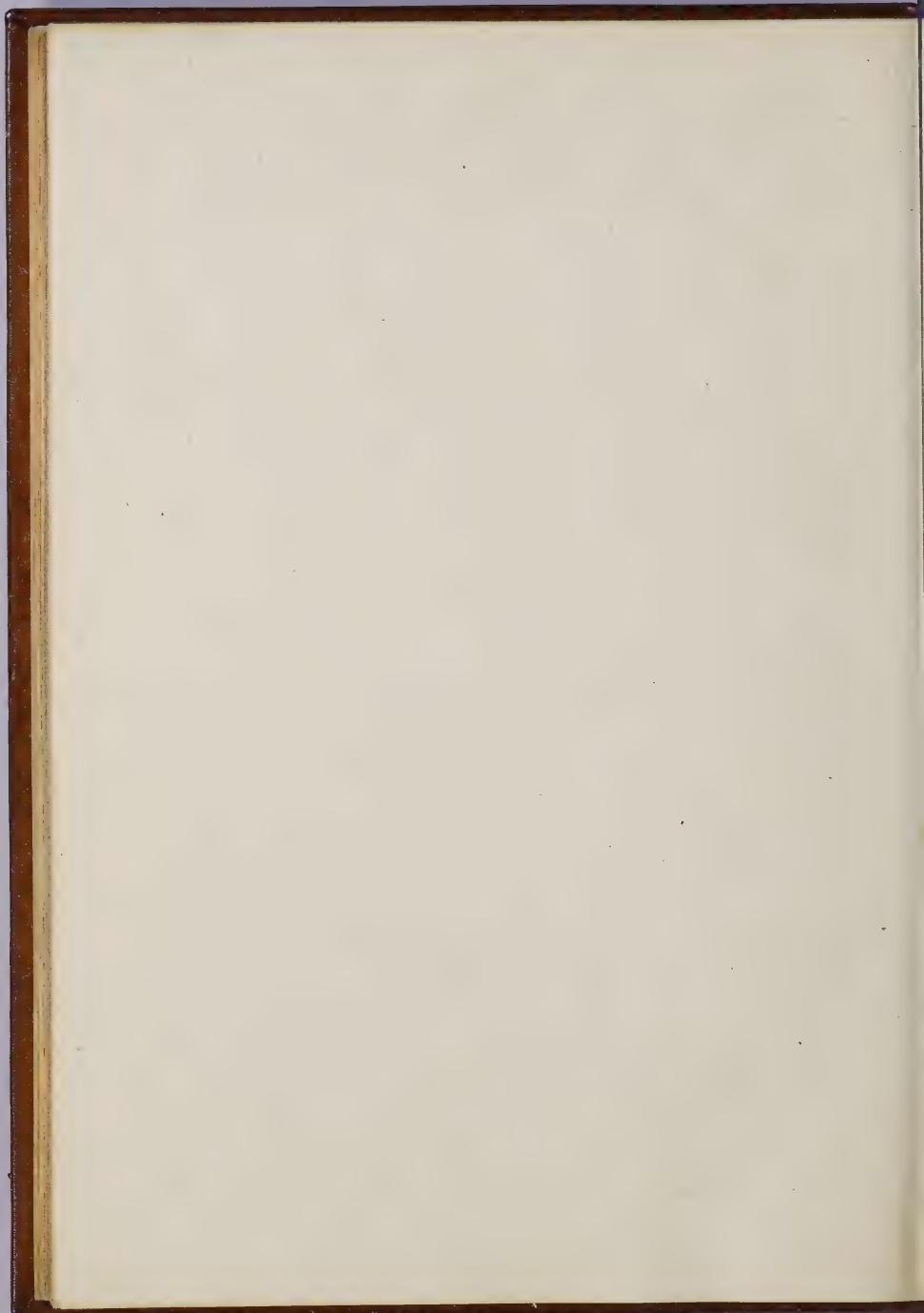
erude into the friendship of any, but with great respect, and for good caute: vsing modestie and sparingnesse euermore in reuealing of any thing obserued in trauaile, vntesse vpon demands, and in vrgent causes; and seldome any thing of a strange and incredible nature, but to familiars, and in priuate. Lastly, in our sixt point, let our Trauailer from time to time procure of other Trauailers, Merchants, and others, such things as they haue obserued (for it is a thing impossible for one man to obserue all things fully in a small time, required in travailing to be knowen, as we haue considered in the sixe generall points of knowledge) comparing them with his owne; as with such booke as happily haue discoursed of thein. Finally, let him plot to haue dayly intelligence (if so be hee liue from the Court retired) of euery accident foraine and domesticke in the Court, Land, and Citie: by the which the obseruations made in trauaile, shal be kept in continuall tilthe; and being well husbanded, shall occasion, at the least, sweete contentment (the onely pleasure in the world, which no worldling can obtaine) if not aduancement in the State to doe more good than priuate persons in the Church and Common-weale, which is the godly and proper ende of our trauaile and pilgrimage here on earth; that thereby God may be singularly glorified, the Prince serued, the Common-weale and Church benefited, and our selues prepared for a greater happinesse, then can bee reprented in any contentment in this life. The which I hartily wish to be respected of all that intend trauaile, and to all, in all perfection.

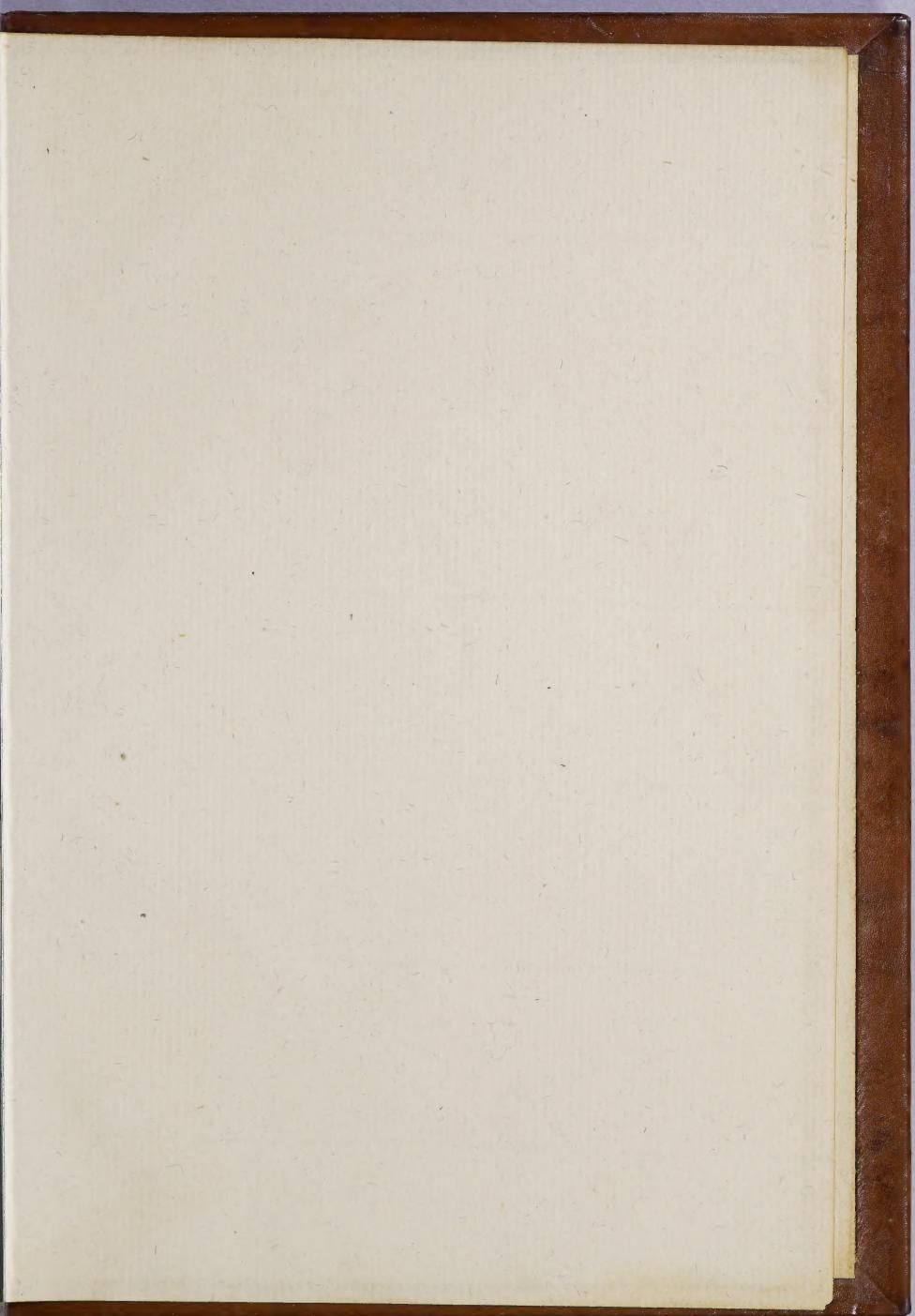
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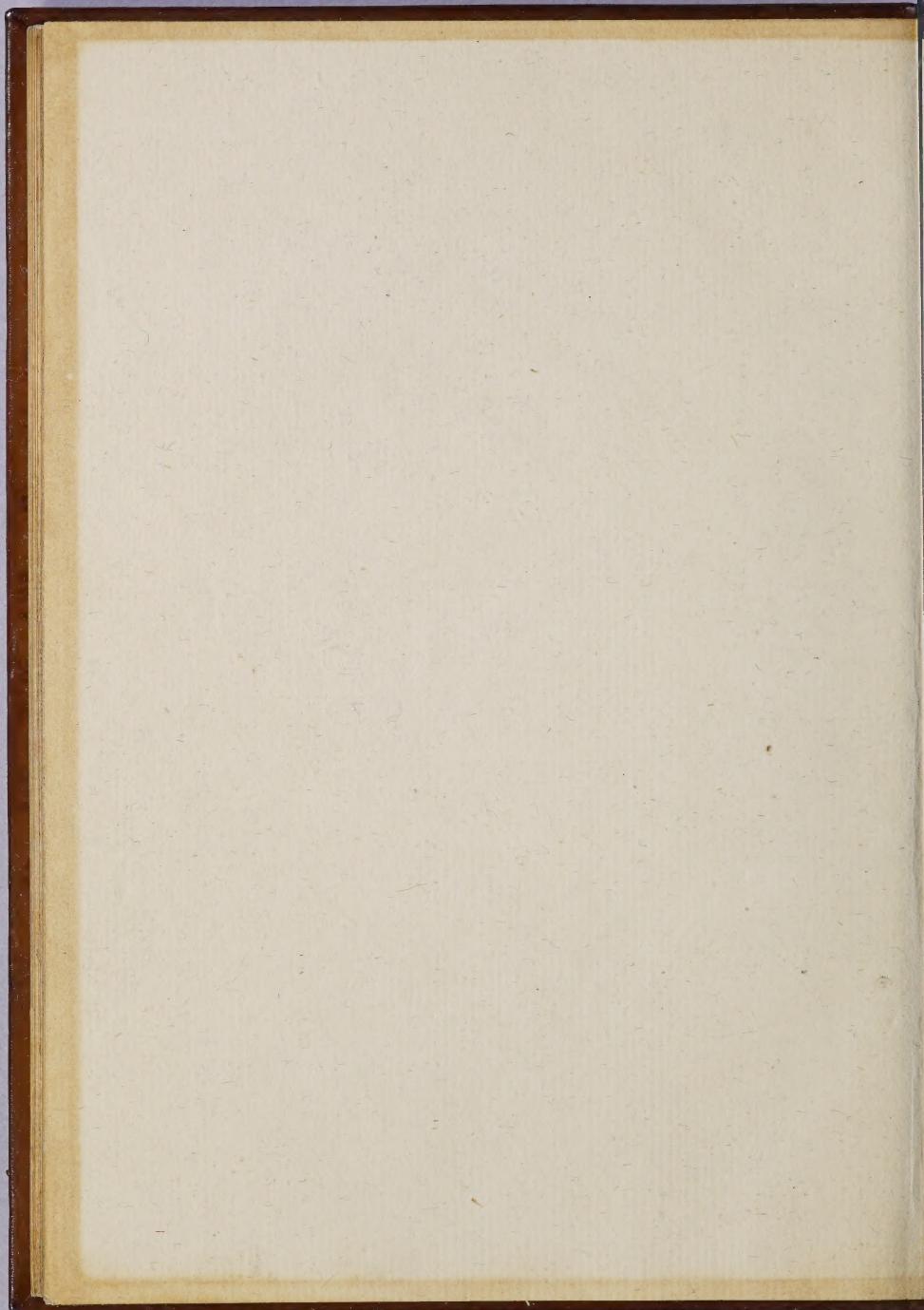
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